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**SERMON ILLUSTRATIONS
FROM THE BIBLE**

by
KEITH L. BROOKS

Here is "something new" in sermon illustrations. Dr. Brooks has prepared this to-the-point time-saving volume for pastors, Bible teachers, evangelists—all who seek to present the Word of God with power.

The subjects are topically arranged and unusual in that each of the illustrations is from the Bible and firmly supported by related Scripture.

As Dr. Brooks declares in his introductory remarks to this unique supply of "sermon vitamins," a sermon "need not be limited to the exposition and enforcement of Scripture, for much of helpfulness is to be drawn from the books of nature and of human life," but "there are no better sermon illustrations than those to be found in the Bible itself. This work is intended to aid the preacher and Bible teacher in locating the best of these, for whatever topic he may seek to illumine . . ."

**SERMON ILLUSTRATIONS FROM
THE BIBLE**



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Sermon Illustrations from the Bible

Topically Arranged

By
KEITH L. BROOKS

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Sermon Illustrations from the Bible

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A Word to Ministers and Bible Teachers

IT is a general complaint these days among church attendants that too many sermons are merely philosophical and scientific dissertations, or merely literary productions.

The sermons that have done the most good in the world have been those which have been purely and simply declarations of saving truth. It is the exposition of the Word of God which contributes most to the moral and spiritual improvement of men. The Word is "the sword of the Spirit," and surely the Holy Spirit prefers His own sword to any instrument of our devising.

A sermon need not be limited to the exposition and enforcement of Scripture, for much of helpfulness is to be drawn from the books of nature and of human life. Jesus, in His preaching, opened up many of His texts with illustrations from nature and life. On the other hand, it is remarkable of the sermons of the New Testament that they are expository in nature and that much of the illustrative material used is drawn from incidents in the Old Testament.

There are no better sermon illustrations than those to be found in the Bible itself. This work is intended to aid the preacher and Bible teacher in locating the best of these, for whatever topic he may seek to illumine.

KEITH L. BROOKS

Sermon Illustrations from the Bible

Accountability to God (Dan. 5).

Greatest of men will have to acknowledge their accountability to Him. Will be made to know that God rules.

Adversity—Benefits of (II Chron. 33:9-20).

In prosperity men forget God, but in adversity they can find no other refuge. Blessed the affliction that brings one to his knees before the throne.

Adversity—Testing (Gen. 39).

Loyalty to God brings Joseph into serious testings. God's grace enables him to overcome enemy's assaults. Though world strips us of our possessions, we need not be stripped of virtue.

Affliction—Blessing of (John 4:46-54).

Blessed are the trials that drive us to the Lord. The sickness of a son blesses a home.

Affliction—Purpose in (Gen. 44).

In times of testing when believers think themselves wronged by men, they may learn that God has a righteous purpose—possibly to bring out confession of sin (vs. 16).

Afflictions—For God's glory (John 9:1-41).

Is it worth while to go through life blind for the glory of Christ? Tedious afflictions may be consecrated to Him. Blind man's trial resulted in proving Jesus the Light of the World to many souls.

Allegiance to Christ—Ruth and Boaz (Ruth 2; see vss. 22-23).

Ruth's allegiance to Boaz, his fields and servants. If Christ has dealt bountifully with us, let us not be found in other fields seeking happiness and satisfaction in the world.

Allegiance to Christ—Ruth and Naomi (Ruth 1).

Ruth declaring allegiance to Naomi. Many come short of salvation through Christ because they cannot bear to forsake things of Moab and attach themselves to Him. If we let nothing separate us from our duty to Christ, He will let nothing cut off our happiness in Him.

Alliances—Ungodly (II Chron. 18).

Some men's kindnesses are dangerous and their society infectious. Can't hold familiar converse with wicked men and not be hurt by them.

Antichrist—Absalom a type of (II Sam. 17).

Gathers army against Christ, the greater David (Rev. 19:19), meeting his defeat in the brightness of Christ's coming. See chapter 18.

Apostasy (Judges 17).

Micah gives striking illustration of all apostasy. Had departed entirely from God's revealed will concerning

worship and priesthood, yet exalted a false priesthood. Expected God's blessing because he had linked his idolatry to the ancient Levitical order.

Apostasy—The leaven of (Matt. 13:33-35).

Leaven a type of evil. True doctrine given for nourishment of children of the kingdom (Matt. 4:4; I Tim. 4:6; I Pet. 2:2), will be mingled with corrupt false doctrine by apostate teachers (I Tim. 4:1-3; II Tim. 2:17-18; 4:3-4; II Pet. 2:1-3). See use of word "leaven" in New Testament (I Cor. 5:6-8; Matt. 16:12; Mark 8:15). If leaven is diffusive power of Christianity, the tares would be eradicated before end of harvest. Meal is never used as a type of anything evil. (See sweet savor offering, Lev. 2:1-3.)

Appreciation for kindness (II Kings 4:1-17).

One way the man of God can show appreciation: by ascertaining the deepest needs of those who have ministered to him and praying to God for them.

Assurance of salvation (Gen. 9:13-16).

Bow seen on clouds of judgment against sin speaks of Cross of Christ where judgment has been visited. Never to be repeated. The believer looks on Cross, knows penalty of his sins will not be visited upon him. "It is finished."

Atonement (Gen. 6).

Atonement of Christ keeps out waters of judgment and makes believer's position in Christ safe.

Atonement—High priest a picture of (Lev. 16).

High priest entering the holiest pictures Christ en-

tering heaven itself with His own blood for us (Heb. 9:11-12). His blood makes God's throne our mercy seat when otherwise it would have remained a throne of judgment. Note that for us there is a rent veil (Matt. 27:51; Heb. 10:19-20), so we can enter for ourselves into His presence through Christ.

Atonement—Illustrated in the Passover (Exod. 12).

The believer's deliverance based upon the shedding of the blood of a divinely appointed substitute. Jesus, the perfect Lamb of God (I Pet. 1:19), was sacrificed on the fourteenth Nisan. His blood must be applied by faith to the heart. If death has taken place for us, it cannot come to us.

Atonement—Isaac a type of (Gen. 22).

Isaac, obedient unto death. Abraham spared not his own son, but delivered him up. Ram, type of substitution. Resurrection. See Hebrews 11:17-19.

Backsliders (Luke 15:3-10).

God has a particular care over backsliding children and follows them with the calls of His Word and the strivings of the Holy Spirit until they are found and brought back.

Backsliders—Restoration for (John 21:15-19).

Peter, who had thrice denied his Lord, was given three opportunities to reassert his love. Active soul-winning work as a guard against sinning.

Backsliders—Restoration of (Peter).

Christ's intercession (Luke 22:31-32). Look of Christ (Luke 22:61). Message of Christ (Mark 16:7). Inter-

view with Christ (Luke 24:34). Open confession (John 21:15-17). Restored to his work (John 21:15-17). Back to the starting point (John 21:18-19 "Follow me").

Backsliders—Restoring (Gen. 14).

Abraham not indifferent to Lot, who had taken way of his own devising. Goes to his aid in spite of past treatment.

Backsliders—The call to (Gen. 35:1).

God ever called His wandering child back to Himself. Review Jacob's self-chosen way and show its consequences.

Backsliding (Gen. 13).

Lot gets his eyes on material wealth, loses fellowship with Abram, brings trouble upon himself and family.

Backsliding—Steps in (Matt. 26).

Boastfulness (vss. 33-35). Unwatchfulness (vs. 40). Prayerlessness (vs. 41, 45). Fleshly service (vs. 51; John 18:10). Following afar off (vs. 58). Fellowship with enemies (vs. 69; Luke 22: 54). Open denial (vss. 70-75).

Backsliding—The cost of (Gen. 29).

Jacob not forsaken of God but permitted to reap shame and sorrow of self-chosen way.

Backsliding—Unsatisfying (Luke 15:11-32).

God has to bankrupt us when we wander from Him, in order to bring us back to Himself. Many Christians for a time feed on swine's food, but cannot be satisfied by it.

Bereavement (I Kings 17:17-24).

A means of bringing one to know God and His Word. God's power revealed.

Bereavement—Jesus our comfort in (Luke 7:12-18).

May get a blessing if we meet Jesus on the road. He meets us in our saddest journeys and brings us hope. Do not let sorrow make you unfit for service (vs. 13).

Bible—An unread (II Kings 22 and 23).

An unread Bible is a lost Bible, and a lost Bible means spiritual degeneracy and accompanying curses. When one finds his lost Bible it is quick to find him. Sin keeps one from the Bible or the Bible keeps one from sin.

Bible Study (Josh. 1).

Joshua, one of the busiest men, told to meditate on it and talk it (vs. 8). True courage comes from being linked to God's Word and obeying it. Bible verses saved Joshua from reverses.

Blessing—Of God (Gen. 48).

Jacob blesses contrary to Joseph's wish. God in His grace does not always observe order of nature in bestowing His blessings, nor prefer those we think most fit. Chooses weak to confound mighty.

Blessing—Remembering (II Chron. 20:26).

Valley of Berachah, lit., "Blessing." (Modern Bible-class name "Baraca" taken from this.) Was perpetuated for encouragement of others to trust God and to remind us that our praises should be as oft repeated as our prayers.

Blessings—After times of stress (I Kings 18:42-46).

Little cloud size of a man's hand. Great blessings may arise from small beginnings.

Blessings—Spiritual and temporal (Josh. 15:19).

Blessings of upper springs illustrate those which relate to our souls, and those of the nether springs speak of those which relate to the body and the life which now is.

Character—Shown in our choices (II Chron. 1).

Christian's real character appears in his choices. "What wilt thou have?" tries a man as much as "What wouldst thou do?"

Character—Transformation of (Gen. 49).

Jacob's life, ending in serenity and blessing, shows God's power to transform character. Trace steps in his experience. His first faith (Gen. 25:28-34). His vision (Gen. 28). His wandering (Gen. 29-31). His transforming experience (Gen. 32). His return to Bethel (Gen. 35). His final walk of faith.

Cheerfulness—Duty of (Acts 23:11).

It is Christ's will that we should suffer with Him, but in the trials He would have us be cheerful.

Children—Ability for service (John 6:9).

An unnoticed lad played a big part because he became a partner with Jesus.

Children—Born in answer to prayer (I Sam. 1).

Hannah a rebuke to parents who have no thought of God's glory in connection with bringing children into

the world. The child who is dedicated to the Lord (vs. 28) will usually be called by the Lord.

Children—Dedicating unborn (Judg. 13).

Manoah and wife devoted Samson to God before his birth.

Children—Influenced by parents (II Kings 2:23).

These children had been drinking in their parents' discussions of unbelief, and now join their parents in infidelity. Generation of scoffers produced (see II Pet. 3:3-4).

Children—Model boyhood of Jesus (Luke 2:41-52).

Constant growth, physical, intellectual, spiritual (vss. 40, 52), filled with wisdom, crowned with grace (vs. 40), loved house of God (43, 46, 49), pondered the Word (47), conscious of divine fatherhood (49), obedient to human fatherhood, faithful in present work (51), fitting for larger work (vs. 52).

Children—Necessity of restraining (I Sam. 2:3).

Eli's lifework wrecked because of failure to restrain evil sons properly (3:13). Eli like many preachers—too busy with sermons and meetings to look after own sons.

Christ—Authority of (Mark 9:7).

God's voice says we must listen to Christ's voice.

Christ—Bread of God (Exod. 25, shewbread).

The shewbread speaks of the life-sustaining Christ. He is the "corn of wheat" (John 12:24) ground in the mill of suffering (John 12:27) and brought into

the fire of judgment (John 12:31-33). We feed on Him as having undergone that in our stead and for our sakes.

Christ—Captain of our Salvation (Heb. 2:10-11).

Joshua a type of (Josh. 1, etc.). Comes after Moses (John 1:17). Leads to victory (Rom. 8:37). Our advocate when we have met defeat (I John 2:1). Allots our portions (Eph. 1:11, 14).

Christ—Companionship of (Mark 6:45-52).

Though unseen, He is by our side. Comes to us sometimes in ways we do not recognize Him. If at sea, remember He is ever ready to come to your relief.

Christ—David a type of (I Sam. 16).

David means "beloved"—type of "the beloved Son." Called from place of obscurity and contempt; so Christ came from humble walk. First anointed by God and later by the people. Christ anointed at His baptism, and at His second coming it will be ratified by His brethren and by all nations.

Christ—Deity of—proved by demons (Mark 5:1-20).

Demons believe in His diety and tremble before Him. Know that by His word they will ultimately be sent to chains of eternal darkness.

Christ—His covenant with the Father (I Sam. 20).

Covenant of Jonathan and David illustrates that between God and the Son on behalf of believers (John 10:28; Rom. 8:32-39).

Christ—His manner of coming to the throne (II Sam. 4, see vs. 9).

God had hitherto helped David in his difficulties, and in coming to the throne, David would depend upon Him and not the devices of men to complete God's purpose. Jesus is coming to the throne not by devices of men to "bring in the kingdom" but by the hand of God Himself.

Christ—His reception as King (II Sam. 5).

David recognized as king on three counts. Of their flesh (vs. 1). Christ (Matt. 25:40). Their leader in battle (vs. 2). Christ (Josh. 5:13-15). Designed by God (vs. 2). Christ (Rom. 3:25).

Christ—His saving program (John 13:3, 4, 5, 12, 16).

"Arose" from His place in glory, "laid aside garments" of majesty (Phil. 2:6-7). Took form of a "servant" (Phil. 2:7). Provides "cleansing" (John 15:3). Applies the cleansing water (Eph. 5:26). "Took his garments" again (John 17:5) and is "seated" (Heb. 10:12).

Christ—His triumph over Satan (I Sam. 17).

David's victory over Goliath a type of triumph of Christ over Satan.

Christ—In humiliation (Exod. 16).

Bread of life come "down from heaven." A "small thing" (vs. 14). Typifies Christ in humiliation, having "no form nor comeliness." As such He must be received by faith. To think on Christ as He went about doing the Father's will is to feed on the manna.

Christ—In resurrection (Gen. 39-41).

Typified by Joseph. The one taken from pit into which he came through rejection by his own. He is coming to the place of ruler and will be a channel of blessing to the Gentiles.

Christ—Intercession of (Exod. 31-32).

Moses as a prince who had power with God illustrated the work of Christ as Intercessor whom the Father heareth always. Through His intercession we obtain constant assurance of the blessings of salvation.

Christ—Isaac type of (Gen. 21).

Name given before birth, birth predicted and supernatural. His offering by his father, voluntary. His deliverance from death, type of resurrection. Marriage—bride selected by father. The servant (Holy Spirit) calls the bride. The meeting of the son and his bride.

Christ—Kinsman Redeemer. Boaz a type of (Ruth 3).

Through His incarnation Christ became kin to us as a human being, that we through the Spirit, might become betrothed to Him. By sin we had forfeited our inheritance. Christ the only one who can take up the documents and restore us to position.

Christ—Love of (I Sam. 18).

Jonathan's love illustrates the love of Christ for us. He stripped Himself to clothe us (Phil. 2:5-7).

Christ—Made sin for us. Brazen serpent a type of (Num. 21; II Cor. 5:21).

Serpent a symbol of sin judged. Brass, type of divine

judgment. Hence brazen serpent speaks of Christ bearing our judgment. See John 3:14-15. The race perishing in sin (Rom. 3:10-12). Christ the divinely appointed cure. Cured by a look (John 1:29). Sting of sin incurable by human means.

Christ—Moses a type of (Exod. 2, etc.).

As prophet (Acts 3:22-23). Advocate (Exod. 32:31-35; I John 2:1-2). Intercessor (Exod. 17:1-6; Heb. 7:25). Leader (Deut. 33:4-5; Heb. 2:10).

Christ—Moses a type of (Exod. 2, etc.).

Rejected by Israel, He turns to Gentiles. In His rejection takes Gentile bride, then later appears as Israel's deliverer and is accepted.

Christ—Our Example (Exod. 12:8).

Christ cannot be our example until He is our atoning sacrifice. The lamb must be "roast with fire" (not raw). Speaks of Christ subjected to fires of God's wrath against sin. Christ cannot be feasted on unless He is accepted as the sin-bearer. Made secure by His atoning work, we may feast on Him in peace.

Christ—Our High Priest (Exod. 28).

Our great high priest bears the names of His own on His breast before God, presenting them as those "accepted in the beloved."

Christ—Our Intercessor (Deut. 10:10-11).

Moses, intercessor and commander of Israel, type of Christ who ever lives to make intercession for His own, who has all power in heaven and earth to give us victory and who leads us by His Spirit.

Christ—Our Light (Exod. 25, vs. 31).

Candlestick a type of Christ shining in the fulness of the power of the sevenfold Spirit (Heb. 1:9; Rev. 1:4). Natural light excluded from the tabernacle. Must put out our own lights if we would have light of Christ.

Christ—Our Mediator (Deut. 5:1-5).

Moses stood between—type of Christ who stands between God and man as the true Mediator so we may hear from God and speak to Him without fear of the fires of His holiness.

Christ—"Our Passover" (Exod. 12).

Israelites, in offering lamb, recognized their inability to save themselves and necessity of placing another between them and consequences of sin. Christ "the Lamb of God."

Christ—Our Peace (Lev. 3).

Peace offering fulfilled in Christ who "made peace" (Col. 1:20), proclaimed peace (Eph. 2:17), and is our peace (Eph. 2:14). In Him God and a sinner can meet in peace. God is propitiated, the sinner reconciled. Note that this is at cost of blood and fire.

Christ—Our Provider. Elijah a type of (I Kings 17).

Cf. vs. 13, "Bring it to me," with Matt. 14:18.

Christ—Our Refuge (Num. 35).

Cities of refuge type of Christ, sheltering the sinner from judgment (Rom. 8:33-34; Phil. 3:9; Heb. 6:18-19).

Christ—Our Sacrifice (Lev. 1).

Burnt offering speaks of Christ who offered Himself

without spot to God in delight to do the Father's will even unto death. Fire symbol of God's holiness, which consumed the offering. Laying on of the offerer's hand (vs. 4) was to show he was identifying himself with the offering—speaking of believer's faith in accepting and identifying himself with Christ (Rom. 4:5; 6:3-11).

Christ—Our Scapegoat (Lev. 16:11).

One goat slain as token of satisfaction to God's justice. Other sent away as token of sin actually dismissed from sinner. Wilderness symbol of abode of evil things (Isa. 13:21; 34:14).

Christ—The Shepherd King (I Chron. 17:7-8).

David here a type of the Son of God after the flesh (Matt. 1:1; Rom. 1:3)—the shepherd king. In His first coming He took the shepherd's place in death (John 10:11), now in resurrection power (Heb. 13:20).

Christ—Our Sin Bearer (Lev. 4).

The sin offering shows Christ laden with the believer's sins, standing in the sinner's stead (cf. Isa. 53; II Cor. 5:21).

Christ—Our Source of life (John 15).

Vine and branches. We are branches in true vine from which we draw hourly the divine life. Draw all wisdom and strength from Him.

Christ—Our Substitute (Lev. 17:11).

Explains the meaning of the sacrifices. Every offering expressed the sentence of law upon a substitute for the offender, pointing toward substitutional death of Christ,

which alone vindicated the righteousness of God (Rom. 3:24-25).

Christ—Our Wilderness Bread (Exod. 16).

Jesus the Bread of life is ministered to us through the Word, by the Spirit. He can be partaken of unreservedly, but we have no more of Him than faith appropriates (vs. 16).

Christ—Power of (Matt. 9).

Has all power in heaven and earth. Degradation and disease (vs. 20), demons (vs. 33), death (vs. 25), are subject to His rebuke. Faith in Him, the most priceless treasure on earth (vss. 2, 22, 29).

Christ—Prince of Peace (I Chron. 29:23-25).

Solomon's glorious and peaceful kingdom a type of the coming millennial kingdom. His will indeed be "the throne of the Lord" (vs. 23).

Christ—Prince of Peace. Solomon a type of (I Kings 1:39-40).

(See Isa. 9:6; I Chron. 22:9.) Jesus does not fulfill the Solomon type until after He has fulfilled the David type. Chosen before birth (Isa. 42:1). Rode into Jerusalem on a colt (John 12:14-16). Anointed (Acts 10:38). Peace will fill the earth when His reign is set up (Zech. 14:9).

Christ—Reign of, delayed (I Sam. 26, vs. 24).

David's way to throne lay through multiplied difficulties. Christ, though anointed King with undisputed title, yet remains meek and lowly, awaiting the set time for His actual reign over all.

Christ—Resurrection of (Matt. 12:40).

Jonah a type of Christ who was buried and arose (I Cor. 15:4), after three days. Both were buried that they might rise again to bring the doctrine of repentance to the Gentile world.

Christ—Resurrection of (Num. 17).

Illustrated in Aaron's rod that budded. Christ in His resurrection was owned of God as high priest. All authors of religion have died, but Christ alone was raised from the dead to be a high priest (Heb. 4:14; 5:4-10). Resurrection proves Christ the chosen one (Rom. 1:4).

Christ—Satanic opposition to (Mark 14:32-35).

From what "hour" and "cup" was Jesus seeking to be delivered? Does He pray for deliverance from the Cross—the very purpose for which He had come into the world? (John 12:27). Hebrews 5:7 shows His prayer was heard and answered. See Luke 22:44; Mark 14:34. Shows Satan was attempting to kill Him before He could accomplish His purpose in the appointed way. Luke 22:43 is the answer to His prayer. He was saved from death in Gethsemane. When the hour of the Cross comes, He asks for no angels or defenders and rebukes Peter for trying to defeat God's plan (Matt. 26:52, 53, 56).

Christ—Saul a picture of (I Sam.).

Saul raised up to save Israel. Anointed, Acts 10:38. Although anointed, acted as servant of father, John 6:38. Touched with compassion for people, Matt. 9:36. Spirit came upon him, Matt. 3:16. Became salvation of his

followers, I Pet. 3:18. Full of grace to those who had rebelled against him, John 1:17. Went down to Gilgal a second time. Was openly declared king, Rev. 19:11-16.

Christ—Sovereign over every ailment (Matt. 8).

Over physical ailments (vss. 2, 6, 14), emissaries of Satan and over sin (vs. 16; Matt. 9:5). Faith takes Him at His word and finds rest and deliverance.

Christ, the Solver of problems—Joseph a type of (Gen. 41).

Christ is the One who is able to solve all our vexing problems and relieve our hearts of all burdens.

Christ—The resurrected (Josh. 3-4).

Christ, our Joshua, went through the Jordan of death, opening the way for all who would believe, to follow Him. Appointed twelve apostles (according to the tribes of Israel) by the memorial of the Gospel, to transmit the knowledge of this to remote places and future ages.

Christ—The Resurrection and the Life (John 11).

He is the fountain of life and the head and the author of physical resurrection.

Christ—The Rock (Exod. 17:5-7, cf. I Cor. 10:4).

He is the smitten rock out of which comes the "water of life"—the Holy Spirit's saving power. Until the rock was smitten, the streams of salvation were pent up.

Christ—The True Temple (I Kings 5).

Illustrated in Solomon's temple. See John 2:21. God Himself prepared Him (Eph. 1:4; Heb. 10:5). In Him all God's spiritual children meet and through Him have access to God.

Christ, the Wisdom of God—Solomon a type of (I Kings 3 and 4).

Christ in whom are hidden all the treasures of wisdom and knowledge—hidden for a use—that he might be “made unto us wisdom.”

Christ—Typified in Joseph (Gen. 37).

Joseph the beloved of his father, hated by brethren, his claims rejected, conspired against, in intent and figure was slain, in resurrection gains Gentile bride, eventually reconciled to his brethren, who are exalted with him.

Christian Science.

Inverts of divine order. Mark 2:14-15. Preaching the Gospel precedes the healing of the body.

Christian Science—Satanic origin (Job 2:5).

The foundation stone of this cult. Body healing is exalted above healing of the soul. Men will embrace anything that will relieve pain of body. Satan uses physical ailments to draw men from God.

Christians—Temple a type of (I Kings 6-7).

Believers are habitations of God (I Cor. 3:16-17; 6:19). Should be as beautiful a temple as the Holy Spirit, the Builder, can make it. Yield to His master strokes.

Church—As bride of Christ (Gen. 24).

Isaac securing his bride. Abraham a type of the Father (Matt. 22:2). Servant a type of the Holy Spirit who calls the bride (John 16:13-14). Servant a type of Spirit enriching the bride (I Cor. 12:7-11). Rebekah a type of the Church, the “called out” virgin bride

(II Cor. 11:2; Eph. 5:25-32). Isaac a type of the Bridegroom going out to receive His bride (I Thess. 4:14-16).

Church—Bride of Christ (Song of Sol.).

The spiritual interpretation of the book is of Christ the Son and His heavenly bride (II Cor. 11:1-4). The Church is beautiful to Christ as Christ is beautiful to the Church.

Church—Differences in (Acts 15).

When serious differences in regard to God's Word arise, let men of God come together for prayer and mutual advice.

Church—Necessity of the Holy Spirit in (I Kings 8).

All cost and pains are lost on stately structures unless God has been in the work. If He fails to manifest His glory in them, they are but ruinous heaps.

Church—Purchased by Christ (Matt. 13:45-46).

Church the pearl of great cost. Pearl is one, a perfect symbol of unity (I Cor. 10:17; 12:12-13; Eph. 4:4-6). Formed by accretion, and that not mechanically but vitally, as Christ adds to the Church (Acts 2:41, 47; 5:14; 11:24; Eph. 2:21; Col. 2:19). Christ, having given Himself for the pearl, now prepares it for presentation to Himself (Eph. 5:25-27).

Church—The Gentile bride (Gen. 41:45-57).

Typified by Asenath, the Gentile bride espoused to Joseph, the rejected one. She is a type of the Church, called out from the Gentiles.

Church—The ideal congregation in (Acts 10:33).

Good recipe for all who listen to sermons. Ideal congregation is unanimous, devout and eager.

Church—The ministries of (Acts 6).

Those called to preach the Word must not neglect the special ministry for Church activities that should be carried on by others. Those engaged in any part of the Church's work, regardless of how menial the task, need to be free from scandal, possessed of discretion and filled with the Spirit.

Church—The true—Completion of (Exod. 36).

Illustrated by building of tabernacle. Souls redeemed by Christ are the materials from which the Gospel tabernacle is being built (I Pet. 2:5). Those called to the building of this house are those whom God has made fit for the work. They have ability and willingness.

Church—The True (Gen. 2:18-25).

Eve a type. A bride needful to Adam, as the Church is needful to Christ. Eve born out of the opened side of the man as the Church was born out of the pierced side of Christ. Eve nearest to Adam as Church is nearest to Christ. Adam's deep sleep paralleled by Christ's three days' sleep before Church was born. "Bone of my bone"—Church is member of Christ's body, flesh and bones—one spirit with Him.

Church—Composition of (Gen. 13:14-18; 15:3-6).

Abram's earthly and spiritual seed. Dust of earth—Abram's earthly seed, the Jews. Stars of heaven, Abram's spiritual seed, the true Church, the heavenly people.

Church—Formation of (Lev. 23:15-22).

Illustrated in feast of Pentecost. Speaks of descent of Holy Spirit to form Church. Leaven is present, for the Church is not perfect (Matt. 13:33; Acts 5:1, 10; 15:1). Note that in this feast there are "loaves," not separate "sheaves." Real union of particles, making a homogeneous body (I Cor. 10:16-17; 12:12, 13, 20).

Church—Typified in Ruth.

Book of Ruth as a foreview of Church (Ruth the Gentile bride), Christ (the Bethlehemite who is able to redeem).

Church—Unity in (Acts 2).

The condition of spiritual blessing. Cannot breathe power of the Spirit upon a discordant Church. Be united, expectant, prayerful, and His power will come and fill the Church.

Church—Work of, done decently and quietly (I Kings 6).

Illustrated in building of the temple. Noise and notoriety not marks of spiritual progress (1:7). In the building of the spiritual temple, quietness and order become and befriend the work.

Circumstances—Deliverance from (Exod. 14:13, 15).

God, by the shed blood, comes between us and the enemy of our souls. By His presence, if we look to Him, He is ready to come between us and every over-coming circumstance. When outlook is bad, take the uplook.

Common tasks (Acts 9:36-43).

No matter how mean the calling, the Holy Spirit

can make it great. Dorcas as truly a missionary as one who goes out to preach.

Common tasks—Honored by Jesus (Luke 2:41-52).

Ten-elevenths of Jesus' life lived at Nazareth—quiet humdrum life. Glorified God in the common tasks until it was God's will for Him to undertake larger things.

Common tasks—Influence of (I Sam. 20:36-38).

Lad who ran after arrows was unconsciously bearing tidings of great import. As we work, our lives may speak for life or for condemnation.

Communion with Christ (Acts 27:21-25).

The secret of abiding peace and abounding service in the midst of greatest storms of life.

Communion with Christ (Lev. 23:6-8).

Feast of unleavened bread speaks of Christ the unleavened (sinless) Bread of God and of the necessity of our holiness in order to fellowship with Him. Note the divine order—the redemption feast has to precede this (vss. 4-5). We must first be redeemed before we can feed on Christ.

Communion with Christ (Luke 10:38-42).

Essential to highest service for Christ. Our love to Him becomes alloyed with selfish pride unless we take time to sit at His feet.

Communion with Christ (Matt. 17).

Jesus does not go where His disciples may not come. Only three of the twelve enjoyed the mountain-top expe-

rience. He is transfigured to His own in the ratio of three to twelve. How few George Mullers, Andrew Murrays, etc. Such visions of Him calculated to remove all doubts as to His divine sonship and purpose in going to the Cross, as well as to confirm surety of His glorious return.

Communion with God (Gen. 35).

Jacob comes back to Bethel (house of God). Imperfect communion with God until all idols are put out and we come into His presence as He directs.

Communion with God (I Sam. 3).

Danger of mistaking God's voice for man's and man's voice for God's. Need childlike, purged heart to distinguish.

Communion with Jesus (Luke 24:13-35).

We draw Him to our side by having an honest desire for truth (vs. 15). Possible to talk about Him yet not really know Him (vs. 16). His presence enjoyed makes the days seem short (vss. 27-28).

Compassion—God's, for lost sinners (II Sam. 14).

David's compassion as a father prevails to reconcile him to an impenitent son. See vs. 33. Can penitent sinners doubt the compassion of God, in His Son, when they truly come to Him?

Complaining (Num. 11).

Kadesh-barnea experience. Unconverted church members with no healthy appetite for Bread of God clamor for things pleasing to the flesh in the work and way of the Church.

Complaining against God (Exod. 5:15-23).

God sometimes employs strange methods when coming toward His people in mercy. They, in their unbelief, think themselves ill treated. By trials God seeks to cause us to cease from man and from depending on second causes.

Complaining against God (Job 2).

If trial makes us complain against God, the devil laughs and is glad. Meant to be an evidence of God's love to those who love Him, for to such He gives abundant supplies of grace to bear it and glorify Him.

Compromise (Josh. 9).

God's people have often compromised with wily enemies of His cause, simply because they argued antiquity. Better to consult God's Word than compromise with any sect that plays the Gibeonitish stratagem.

Compromise—Refusing (Dan. 3).

Obeys the powers that be until they require us to disobey and dishonor God (Rom. 13:1); then obey God rather than man (Acts 5:29). If we are called upon to pass through fire, Christ will be there with us. Nothing lost by being true to Him.

Compromise—Refusing to (I Sam. 11).

God has given us a leader for every crisis, so it is not necessary for His people to compromise with the world, if they will trust Him. Through Christ our King we may have the victory.

Condemning others—The inconsistency of (John 8:1-11).

Easy to condemn our own sins when seen in others.

Conscience—An insufficient guide (Acts 9).

A conscientious man may be thoroughly wrong. Cf. vs. 1 with 26:9.

Consecration (Exod. 28:39-43).

Consecration of Aaron and sons a type of our consecration. Must first belong to priestly family (Rev. 1:8). Properly clothed (Rev. 19:7-8). Must have the right consecrator (Moses type of Christ as consecrator). Note that Aaron did not consecrate himself, but only presented himself for it (Rom. 12:1). See chap. 29. In Aaron's arms were put the parts of the sacrifice which typify the inherent richness of power of Christ. Waving this before God, they thus acknowledged that the power for service was not in themselves, but in another.

Consecration—Danger of compromise (Exod. 10:8-24).

Need of giving all we have into His hands by faith.

Danger of compromise by desiring for our children a position in the world (vs. 11) or by failing to consecrate all our possessions along with ourselves.

Consecration—Of our all (John 12:3).

Hair, woman's chief adornment. The highest things of human glory and beauty are lower than the lowest that pertain to God. The greatest marks of beauty are good only when doing service for Him.

Confession of sin (I Sam. 15).

Hard to bring men to it. Saul and followers try to justify themselves rather than confess wrong. Try to make ceremonial observances take the place of full yieldedness to Christ.

Conquest—Christian (Josh. 10-11).

Israel first helped by miracles—but in chap. 11, left to make own efforts. So war carried on against Satan's kingdom in this age was first advanced by miracles, but it being sufficiently proved by them to be of God, we are now left to ordinary help of divine grace in Christ and need not look for standing still of the sun, hailstones, etc.

Consistent life (Ruth 1:16-19).

Sweetness of Naomi's home life the means of drawing Ruth to her and to her God. If there were more older women like Naomi, there would be more younger women like Ruth.

Consolation—Human—Imperfect and inadequate (Job 4-5).

Many in trying to console others only add to their grief because they do not come with a message from God. See 4:14-15. Dogmatists who have to be listened to because they have had some *one* remarkable experience and think everyone else's case is like their own. Truest comfort is from God's Word. Rom. 15:4.

Conspiracy—The meanest (II Sam. 15).

He who steals one heart away from another by means of innuendoes is the vilest of robbers, especially when professed devotion to God is used as a pretext to carry out the design (vs. 7).

Counseling with the ungodly (I Kings 12).

Rehoboam and the young men. Taking advice from unspiritual men spells blunder. If we make God the source of our counsel (Jas. 3:15) we will avoid all

folly. Older men not usually on side of evil. Conflicting counsel of men.

Covetousness—Ahab's (I Kings 21).

One may covet and get what it is not God's will for him to have, and then get a curse along with it. Covetousness opens the door to all sin.

Covetousness—Dangers of (Acts 5).

First sin in Eden (Gen. 3:6). First in the Promised Land (Josh. 7:21). First in the Early Church. Some are ambitious to be counted liberal whereas in reality they seek to retain much for self.

Craftiness of the world (Exod. 1:10).

Wise dealing of enemies of God's people is folly, for God says they "shall be as the sand of the sea."

Cross—Power of (Exod. 14:19-20).

Illustrated by the pillar of cloud which guided the Israelites. It was the foundation of peace for believers, but sealed the condemnation of the enemies of God.

Death (Exod. 15:23-25).

Bitter waters as type of death. The Christ of the "tree" went into the waters that they henceforth should yield only sweetness to the believer.

Delays—God's (John 11).

Don't worry about His delays (Isa. 54:7-8). He tarries that greater things may be done for us.

Denying Christ (Mark 14:53-72).

Jesus grieved more by denials of professed friends than by the opposition of avowed enemies. Peter, trust-

ing in his own love to Christ, denied his Lord. Later, trusting in Christ's love to him, he stood (John 13:37).

Despondency (John 20:19-29).

Thomas was looking on the dark side of things. Jesus appeared with a message of peace to those who were holding on in prayer. Isolation is conducive to misery of heart.

Despondency—True Christian beyond (Acts 27:32-36).

Nothing can make a trusting Christian blue. Will cheerfully minister to others even in the midst of calamities.

Devotion to Christ (John 20).

Mary's devotion to Christ. To stay while others stay is the world's love. To stay alone is divine love. Given to woman to first proclaim the resurrection message.

Devotion to Christ (Matt. 26:6-13).

Uncalculating love that does not wait until it is too late to bestow all we have.

Difficulties (Num. 13-14).

Kadesh-barnea and report of spies. Unbelief looks at God through difficulties. Faith looks at difficulties through God. Christians are ever being frightened by giants in the land.

Difficulties—God's removal of (Josh. 3).

Believers are to go on in way of duty in spite of obstacles that seem to be impassable. Nothing too hard for Jehovah. We must step forward in faith, and as we do so, the dark waters part for us.

Difficulties—Trusting God to solve (Acts 12).

God can bring us a discharge if we regulate our pace to fall in with His (vs. 9). March right up to the difficulty (vs. 10). Nothing can hinder when God is working out our deliverance.

Discipline of God's people (Num. 15-20).

Israel's wandering and the necessary discipline of the redeemed people. Red Sea, Marah, Elim, Sinai, were God's ways in discipline and have counterpart in Christian experience.

Discouragement—Believer's (I Sam. 27).

Discouragement besets those who have been undergoing long trials. No advantage to cross over into borders of the world for comfort. Cannot expect God's protection there when we are out of His will.

Discouragement—Elijah's (I Kings 19).

Under juniper tree. Even though we faint in our faith, God abides faithful. When discouraged, best thing is to go where we can see from God's viewpoint (1:11)—by coming before God in prayer. Get out from under the juniper tree.

Discouragement—Folly of giving way to (Luke 5:1-11).

Because we have tried and failed is no reason why we should not try again, if Jesus bids us. "Launch out" on His promises and try again.

Discouragements—In service (Exod. 18:18-21).

Always someone to tell us we are taking on too much. We are not called to service on the ground of

our ability. Note that God ignored Jethro's scheme (Num. 11:14-17) and put in its place His own order.

Doubt—Folly of (John 20:19-29).

Unbelief wants to see (vs. 25). Faith believes to see and finds peace (Ps. 27:13). Some claim to be "doubting Thomases" who are not, like Thomas, ready to go all the way to know the truth.

Doubt—Folly of (Matt. 14:31).

Folly of taking the eyes off Jesus. Peter in his sinking moment looks unto Jesus' face and cannot say a word for himself in answer to the question "Wherefore?"

Doubts—How to remove (Luke 7:19-23).

Best place to take doubts is direct to Jesus. His mighty works will drive them away.

Education—Not a means of saving souls (Acts 17:15-21).

Where great learning flourished, idolatry most abounded.

Emotion—Friendly (I Sam. 20:41-42).

Jonathan and David. Manly emotion.

Enemies—Compassion on (Gen. 42).

Joseph the one cruelly treated by his brethren, preserves them when they are in deep trial. The best cure for an enemy.

Enemies—Deliverance from—the joy of (Esther 8:16).

The holy joy of those who trust in God is a great

ornament to God's people and encourages others to trust Him for deliverance.

Enemies—Fear of (Ezra 3).

If we have enemies, safest course is to keep on intimate terms with God through His Son, who is typified by the daily Lamb, and whose righteousness must be our confidence in all our supplications.

Enemies—God's power over (II Kings 7:6-7).

The wicked flee when no man pursues. God can dispirit the boldest enemy of Christ's cause and make the stoutest heart to tremble at the shaking of a leaf.

Enemies—Kindness a good weapon against (I Sam. 24).

David rewards Saul good for evil. If we acknowledge God in our ways, He will baffle designs of enemies for us and turn their counsels in our favor.

Enemies—Misrepresent God's people (Esther 3:8).

Enemies would not get far in opposing God's work in the world if they did not first utterly misrepresent, in order to give God's people a bad name.

Enemies—No need of fearing (II Sam. 16).

See vs. 9-10. David here is like Christ, who rebuked His disciples who, in zeal for His honor, would have used their miraculous powers on the heads of those who affronted Him (Luke 9:55).

Enemies—The confusion of (Acts 23:7-10).

God can make conspirators own tongues betray them and the persecutions of His people to turn to the wider spread of the Gospel.

Enemies—Their methods (Acts 26:24-25).

Some who can't prove Christianity a bad thing try to make out that Christians are "cracked," and such critics call preachers "cranks." Christians can rejoice that heaven will be their lunatic asylum.

Enemies—Their methods against Christianity (Acts 21: 27-40).

When they can't prove Christianity a bad thing, they set about to give it a bad name. They suddenly show great concern for the country's laws.

Enemies—Victory over (I Kings 20:13-14).

Enemies are more than a match for us but no match for Jehovah. One with God is a majority (Rom. 8:31).

Enemies—What to do about them (Luke 18:1-8).

Pray about them (vs. 7) unceasingly until God works out His own way with them.

Envy (Gen. 37-47).

Joseph envied by his brothers. Envy hates those excellencies it cannot reach. It is a canker to the soul and stops only at murder.

Envy (I Sam. 18:1-9).

The sign the Spirit has departed from a man when he can't endure to hear others praised. Only way to keep down weeds of envy is to think less of reputation and more of duty.

Envy (I Sam. 19).

Envy allowed its way becomes murderous. Tries to get others to share in its sins. Cut the claws of envy lest it become a full-grown tiger.

Estrangement from God (II Chron. 28).

Generally followed by seeking protection from enemies of God (vs. 16). No enemy can ever strengthen the people of God (vs. 20). There is such a thing as a fatal help (vs. 23).

Exaltation—Human. Naboth's (I Kings 21:12-16).

Elevation at hands of men often proves death trap. If running for office, look out for the design of the gang.

Faith (Exod. 14:22-23).

Stepping out where one cannot see safety, yet trusting God's promises. Sea opened to them step by step as they went forward.

Faith (Mark 5:25-34).

Simple touch of faith connects with omnipotent power of God. Jesus discerns the true touch of faith.

Faith—And resources (Mark 6:32-44).

True faith does not neglect resources within reach of man's toil and study (vs. 38). Test of faith is to obey Jesus' orders, no matter how strange.

Faith—Childlike (II Kings 5).

Naaman had to become as a little child before God could help him. When he took a child's attitude toward God, he became like a child (vs. 14). See I Peter 2:2.

Faith—Conquest of (Judg. 7).

Empty pitchers (vs. 16) a type of earthly body emptied of self (II Cor. 4:7) but filled with God's

Word, the lamp (Ps. 119:105). Pitcher was not to be spared in the advance and lamp was to be held forth (vs. 20; Phil. 2:16). With trumpet, tidings of victory were sounded (Mark 16:15).

Faith—Example of (Matt. 8:5-13).

Faith knows God's bonds are as good as ready money. Can believe Christ even at a distance.

Faith—Foundation of (Luke 7:1-10).

Natural soil of faith is a loving, humble heart (vs. 7). Jesus marvels at such faith (vs. 9).

Faith—Great (Luke 7:9).

Little faith will bring the soul to heaven, but great faith brings heaven to the soul.

Faith—Made one through (Mark 7:24-30).

By true faith all distinctions between Jew and Gentile, clean and unclean, are swept away. "All one in Christ Jesus"—through simple contact of faith.

Faith—Power over difficulties (II Kings 2:14).

Smiting the waves of difficulty with Elijah's mantle—faith.

Faith—Preparations of (II Kings 4:1-7).

Have the empty vessels ready and God will fill them according to the capacity we provide for Him. He will do abundantly above all we ask or think.

Faith—Saving (Exod. 12:7).

The shedding of the blood of the Lamb of God to redeem us does not save until we have appropriated

it to our hearts by faith. Blood had to be struck upon doorposts, otherwise was not a protection.

Faith—Saving (Mark 3:1-5).

Man with a withered hand typical of those powerless to work for Christ. "Stand forth"—step out on the promises of Christ's Word. "Stretch forth hand"—the endeavor to obey Christ wins the power to obey.

Faith—Source of (Matt. 14:22-36).

No sea too rough on which to venture if eyes are fixed on Christ and He bids us come. Steps of faith fall on a seeming void and always find a rock. Faith is always a venture.

Faith—Takes Jesus at His word (Luke 5).

Peter let down net where he had fished all night in vain, and where he could not see prospects. May seem foolish at times to obey Jesus, but it pays to obey His Word implicitly.

Faith—Taking God at His word (Acts 27:25).

Faith founded on God's Word has a sure outlook.

Faith—Taking Jesus at His word (John 4:46-54).

The man believed Jesus and counted the transaction done (vs. 50) even before he had gone home. Faith sees with God's eye.

Faith—Tests of (Mark 4:35-41).

Jesus had been teaching disciples all day—now tests their faith to see what they have learned. Said, "Let us pass over"—should have assured them of arrival. When

storm arises they are faithless and rebuke Him. If He was at perfect rest, could there have been real danger of their perishing? See vs. 40. God's storm can help only God's business—why the faithless with Jesus on board?

Faith—Trials of (I Sam. 14:4).

Faith of Jonathan is proved by encountering sharp rocks. Nevertheless he counts on God (vs. 6) and pushes ahead. Romans 8:31.

Faith—Vicarious (Luke 7:1-10).

Power of faith exercised for others, who may be at a great distance.

Faith—Victory of (Josh. 6).

Fall of Jericho accomplished by means and upon principles utterly foolish and inadequate in the view of human wisdom (I Cor. 1:17-29). If faith is absolutely obedient to divine precepts, it can remove mountains.

Faith—Wonders of (II Kings 7:1-2).

Faith expects from God what is beyond all human expectation. Those who cannot take God at His word forfeit the benefit of His promises.

Faithfulness—Reward of (Gen. 41).

Joseph the faithful believer is abundantly recompensed for the disgrace he patiently suffers. His exaltation gives him opportunity to let many know the power of God.

Faithfulness—To small tasks (I Sam. 14).

Jonathan's armor bearer. Faithful to his opportunity as armor bearer; an important cog in the plan of God.

False cause—Support of a (Acts 24).

Every false cause can find men of sharp wits to plead it. If God's people can answer with the language of a clear conscience, they have nothing to fear.

False teachings (I Kings 12:25-33).

Golden calf set up where first altar to God had stood (vs. 29; see Gen. 12:8). All isms originate in man's heart (vs. 26), have a selfish purpose back of them (vss. 27-29) and are launched on a pretense that they are for the people's good. Always tend to sin and idolatry.

Fame—True (I Kings 10).

Solomon's fame draws attention to his God, the source of his knowledge. True fame has Name of the Lord associated with it and challenges inquiry into the means of God's grace.

Family—Denying Satan. A hold on any member of (Exod. 10:8-23).

Moses would not compromise by leaving any of the little ones behind. Many godly parents desire worldly prosperity and position for their children.

Faults—Our own (II Kings 11:13-16).

Athaliah, the embodiment of treason, cries treason at others. Men detest their own faults when they see them in others.

Fear—Expression of doubt (Gen. 33).

Jacob feared Esau. Had he believed God's promise concerning himself, would not have anticipated destruction. Fear is ingenious. If we have power with God, will have power with man.

Fear—Result of evil (II Kings 6).

See vs. 11. The wicked have heart trouble (Isa. 67: 20). Only cure for heart trouble—John 14:1.

Fear—The unbeliever's (I Sam. 18:12, 29).

When Saul was in Satan's power he was always a prey to fear. (Ps. 53:5; II Tim. 1:7; Ps. 46:1-3.)

Fidelity to God (Dan. 6).

God first is safety first. God knows the heart, and whatever the test, will give peace and deliverance, and will clear the integrity of His trusting child.

Food—Spiritual (Exod. 16).

Believers must gather fresh spiritual food every day, letting the Holy Spirit minister it to our hearts (vs. 19). Spiritual food cannot be hoarded. Must feed on Christ for daily needs. Cannot be sustained on past appropriations of Christ.

Forbearance—Parental (II Sam. 18).

How bad a child may be to the best of fathers and how good a father may be to the worst of children. How a father sometimes, out of love for a son, will overlook the best interests of those about him.

Forgetfulness of Christ's favors (Mark 8:14-21).

Christ is provoked when we are overwhelmed with present distress, because we so soon forget what we

have seen of His goodness, in supplying our needs in days past.

Forgiveness (Lev. 16:11).

Illustrated in the scapegoat. When our sins are pronounced upon Christ our Scapegoat, they are carried away into oblivion, never to appear against us again. "As far as the east is from the west." (See vs. 22.) The land of forgetfulness (Isa. 43:25).

Forgiveness—Law of (Matt. 18:21-35).

God is pleased with those who multiply their pardons of others, even as they have many times been pardoned by Him.

Formalism (Mark 3, vs. 2).

To formalists a breach of external piety is more shocking than a breach of principle. Who most honored the Sabbath—the plotters or the One who healed?

Formalism—Dead (Luke 10:31).

Some wear the livery of the Church whose religion is a routine of dead things. They open with hireling hand the temple gates.

Friendship—Jonathan and David (I Sam. 20).

True friendship translates itself into deeds (vs. 5). Absolutely frank (vs. 9). Warns of danger (vs. 9). Devoted (vss. 41-42).

Fruit-bearing (John 15).

When Christ has to purge the branches, it is not a proof of worthlessness, but of the possibility of fruit,

and the pledge of more. Cannot depend on own power for fruits of the Spirit. Will be laid aside if we refuse to draw our life from Him.

Fruitlessness (Matt. 21:18-21).

Leaves a type of Christian testimony. Tree with leaves but no fruit a picture of Christian who professes but bears no fruit. Many Christians become withered because of persistent rebellion against the will of God.

Giving (II Kings 12).

Would be plenty in Lord's treasury if people gave with both heart and hand (vss. 4, 10). If no sacrifice in giving, no blessing.

Giving—How God regards our (Luke 21:1-4).

Jesus watching rich men and judging them by what they keep to themselves. Widow had little of it, but there was much in it.

Giving—What we have (John 6:1-13).

The little we have if put in Jesus' hands will be multiplied many times. See vs. 9. Selfishness with much can do little. Love with a little can do much.

God—Folly of resisting (Exod. 8).

God can make all His creatures to be at war with us. Can arm smallest parts of His creation against men. He often chooses contemptible instruments to defeat those who are against Him.

God—Greatness and humility of (Exod. 21).

The great God of heaven stoops to take an interest in

the detailed affairs between man and man. Regulates even to the loss of a tooth.

God—Immutability of (Exod. 3:13-14).

Same yesterday, today and forever.

God—Presence of (Exod. 3).

Fire a frequent emblem of God (Exod. 13:21; 19:18; 24:17; Deut. 4:24; Ps. 97:3; Acts 2:3) and appears as accompaniment and indication of His presence. Burning bush pictures God humbling Himself to manifest His presence in a little thorn bush. Speaks of His undiminished yet un replenished energy, and of His consuming and purifying holiness.

Good deeds—Eternity of (Mark 14:1-9).

No good action or example can die. The deed leaves an indelible stamp on time.

Gospel—Objectors to (Acts 19:23-41).

Some oppose the Gospel because it would call them from their sinful employments. Many churches have a Demetrius who gets suddenly religious when to do so affects his trade.

Grace—Sarah a type of (Gal. 4:22-31).

Grace as the "free woman."

Grace—Streams of (Num. 20).

The abundant water coming from the smitten rock (see Exod. 17:5), tells of refreshing streams of grace reaching the need of the people in spite of the errors of their leaders (vs. 10). See I Cor. 10:4.

Grace—Wonders of God's (II Kings 6).

The God of nature not tied up to laws of nature as we understand them. As He raised iron against natural laws, so His grace can raise the iron heart which has sunk into mud of the world and raise up affections naturally earthly to things above.

Grafters—Gehazi, the first (II Kings 5:20-27).

Got what he wanted and leprosy along with it.

Greatness—True (Gen. 47).

Joseph exalting those who have mistreated him. Measure of truly great man is way he treats men who have been small toward him.

Grief—Over death of loved ones (John 11).

Profound belief in the words of Jesus will prove the balm for stricken hearts.

Guidance—Of the Holy Spirit (Acts 21).

Disregard of any of the details of the guidance of the Spirit leads to a multitude of difficulties that might be avoided. God sometimes has to protest acts that are devoted but not according to His purpose.

Healing (Mark 6:13).

Distinction made by Jesus between sickness and demon possession.

Helping others (Gen. 40).

Joseph a blessing to his companions in tribulation by showing concern in their troubles, and doing his best by God's help to lift their burdens.

Heresy—The greatest (John 6:28-29).

Salvation by doing is the heart of every ism. Christ's Gospel is one of "trust," not "try."

Higher Criticism (I Chron. 13).

Laid hand on the ark. Preachers who lay hands on the doctrines of God's Word, thinking to save Christianity from overthrow. Dangerous to put unsanctified hands on Christ—His virgin birth, atonement, resurrection, etc.

Higher Criticism (II Kings 2).

Jericho theology, the dry rot of the Church. Sons of prophets air their doubts about miracles (vs. 16). Questioned literal translation, so the Christ of some preachers is but a ghost Christ. Theologians hindered Elijah, demanded critical investigation (vs. 17). Elijah yielded to their clamor, but did not regain his power until he rebuked the false theologians (vs. 18). Repudiate the Jericho theology (II Tim. 4:2).

Higher Critics (John 20:13).

The complaint in many churches today—"They have taken away my Lord, and I know not where He is."

Humility—Example of (John 13).

What was consistent with the dignity of Christ is much more consistent with ours, His servants. To serve in humility is the way to rule.

Hypocrites in Church (Mark 14:18).

Hypocrites often crowd into the ordinances of the Church in order to keep up with their reputation.

Hypocritical professions (Acts 5).

Beware of going to greater length in profession than the inner life will stand—of being ambitious to be counted religious and liberal while secretly cherishing selfish motives. This is lending oneself to the devil and is an affront to God.

Imitating others dangerous (Luke 9:54).

May do the thing Elias did and make a fool of yourself. Elias was sent when the world needed his peculiar methods.

Ingratitude (Luke 17:11-19).

Nine out of ten who benefit from Christ are unthankful. Love to Christ leads to thankfulness. Some are occupied more with their gifts than with the Giver.

Ingratitude—To God (Neh. 9).

When seeking God for mercy and relief in time of distress, it is good to stop and reckon up God's many mercies that we may see how ungrateful we have been. Will see that all glory belongs to God and all shame to ourselves.

Inheritance—Christian's (Josh. 13).

The true Joshua, Christ, has opened for us the gates of heaven, purchasing eternal inheritance for all believers. Like Joshua, He will in due time have the honor of putting them in possession of their inheritances.

Intercession (Gen. 18:23-33).

Abram interceding for Sodom.

Intercession—Of Christ (Matt. 14:23-24).

When disciples are at sea, their Master is at prayer for them.

Israel—Foreshadowed in Jonah.

Like Jonah, out of their land, a trouble to Gentiles, cast out but miraculously preserved. In the future, in their hour of deep distress, they will cry to God, will be delivered and will go forth to the Gentiles as originally commanded, beseeching nations to be reconciled to God.

Israel—National restoration of (Matt. 24:32-35).

Fig tree symbolic of Israel. In the days when Israel begins to bud again as a nation, the Lord's coming is near. Zionist movement a fulfillment. The word "generation" is elsewhere translated "race" or "people." Some interpret it that the generation living at the time the fig tree begins to bud will not pass without seeing the culmination.

Israel—Pictured in Jacob at Haran (Gen. 29).

Like Israel, he was out of place of blessing (Gen. 26:3). Without an altar (Hos. 2:4-5). Gained an evil name (Gen. 31:1; Rom. 2:17-24) but under God's covenant care (Gen. 28:13-14; Rom. 11:1, 25-30). Brought back ultimately (Gen. 31:3; 35:1-4; Ezek. 37:21-23).

Jews (Gen. 43).

Benjamin here a type of Christ as "son of sorrow." The Jews in Great Tribulation will plead for their Benjamin who has been lost to them and in agony of the hour, He will be revealed.

Jews (Gen. 44).

Note Joseph's plan to bring about full confession from his brethren that they might have fellowship restored. So Christ, the antitype, is dealing with His brethren the Jews. His plan will culminate in great day of confession in Great Tribulation when they will both confess and mourn.

Jews (Gen. 45).

Joseph pouring balm into hearts of his brethren after their days of testing pictures coming scene of Israel (Ezek. 22:19). when Christ will be revealed. As they stand self-condemned before Him He will comfort them (Zech. 31:1; 12:9) and will show all to have been decreed for their blessing (Rom. 11:11-12).

Jews (Gen. 47).

Joseph presenting brethren in court—Christ in second advent presenting His brethren the Jews in heaven's court, restoring them to place of blessing in the earth. Jacob blessing the king pictures Israel's portion in millennium, that of blessing kings of the earth.

Jews (Exod. 3).

Burning bush pictures Israel in furnace, yet never consumed. God's relations with them are eternal (vs. 15).

Jews—Coming restoration of (Exod. 7:5).

Their coming out of Egypt is a prophetic sign. The nations shall know Jehovah when He restores and blesses Israel in the kingdom (Isa. 2:1-3; 11:11-12; 14:1).

Jews—Dry bones vision (Ezek. 37).

As bone came to bone, so the Israelites scattered over the earth will come to their respective tribes in the last days, when Christ will be recognized by them as their King.

Jews—In millennium (Gen. 49).

The cunning and often faithless Jacob comes forth at last in calm elevation of faith to bestow blessings and impart dignities. Israel's part in last dispensation, after Christ's return.

Jews—Pictured in book of Ruth.

Jews backslide, leave the land; misery and death follow. An outcast Gentile girl finds the kinsman redeemer (Church and Christ), is married and later is the comfort of Israel.

Jews—Their banishment (Josh. 20).

Illustrated in cities of refuge. Israel shed innocent blood and as the manslayer has lost the inheritance and is banished. As long as priest, Christ, remains within the veil they will be kept out, but when He comes out, they will be forgiven. In the Great Tribulation, Antichrist will be their pursuer and God will then provide a refuge for them (Rev. 12; Dan. 11:41).

Jews—Typified in Joseph's brothers (Gen. 42).

Had previously rejected him. The Jews, like these brothers, are passing through an age of tribulation which will culminate in the Great Tribulation, which will bring them to the feet of the One whom they crucified.

Judging others (Job 8).

The injustice of arguing that merely because one is in deep affliction he is therefore a hypocrite. A day is coming when the secrets of God's dealings with His saints will be solved to universal satisfaction.

Judgment (Gen. 3:8-10).

Sinners outside of Christ will be conscious of nakedness before God in judgment and will cry for rocks and mountains to fall on them and hide them from God's presence. Only hope of standing before God is to be clothed in righteousness of Christ.

Judgment (Gen. 6).

Ark, type of Christ as refuge of His people from judgment (Heb. 11:7). Believer's safe position in Christ. Word translated "pitch" (vs. 14) is same word translated "atonement" in Lev. 17:11.

Judgment—Believer saved from (Gen. 6).

True believer floating in peace on very waters by which wicked world is judged.

Judgment—Of the Cross (II Kings 2:8).

Jordan means "judgment." Christ and the believer go through the judgment of the Cross together. Gal. 2:20; Rom. 6:3.

Kindness (II Sam. 9).

David's kindness to Mephibosheth. David seeks out Mephibosheth. The most necessitous are generally the least clamorous.

Kindness—Thankfulness to God for (Acts 28:11-15).

If friends are kind, thank God who makes them so.

Law and grace (Luke 3:36-39).

Parable teaches the folly of trying to mix law and grace.

Law and grace—Contrast (Exod. 19:5, etc.).

Note that what under law was conditional, under grace is freely given in Christ to every believer. God in a thick cloud, unapproachable. Under grace we "draw nigh to God."

Law and grace—Contrast (Exod. 20).

Law proposes life and righteousness as end to be obtained by practicing, but proves at outset that men are in a state of death (Ps. 5:20; 7:7, 13; 3:20). Law demands strength from those who have none and curses them if they cannot keep it. Gospel gives strength to those who have none and blesses in the exhibition of it.

Leadership—Getting others to work (Exod. 18:18-21).

Better to get one hundred men to work than to do one hundred men's work. May be overdoing in well doing.

Leadership—Responsibility of (II Chron. 33:9).

No one ever sins alone—always involves others. See vs. 16. One who has led people in wrong way must strive with greater zeal to lead others in right way.

Leadership—Woman's (Judg. 4).

Mark of apostasy in a nation when woman has to take place of leadership. Conditions in modern Church

—men make only conditional or partial response to God's call and He has to use woman, who is called for companionship, not fighting man's battles.

Lies—Beget lies (John 18:27).

A lie begets a lie until they come to generations.

Lord's Supper (Lev. 23:34-44).

Like Feast of Tabernacles. This feast was both memorial and prophetic. Memorial of Israel's redemption out of Egypt (vs. 43). Prophetic of Israel's coming kingdom-rest (I Cor. 11:26).

Lord's Supper—Feast of Passover a type of (Lev 23:4-5).

This feast was a memorial bringing the redemption of Israel into view. Redemption is the basis upon which all blessing rests. Typically stands for "Christ our Passover" (I Cor. 5:7), whose blood was shed for remission of sins.

Lost—The torments of the (Luke 10:19-31).

Sense of pain—tormented. Sense of memory—"Son, remember." Sense of loss—"seeth." Sense of fear—"Send him."

Love—Jonathan's for David (I Sam. 20).

Thinketh no evil (vs. 2), not easily provoked (vs. 8). Envieth not (vs. 15). Seeketh not her own (vs. 16). Believeth all things (vss. 15-16). Suffereth long, is kind (vs. 24). Rejoiceth not in iniquity (vs. 32).

Love—Of God for the wayward (Luke 15:11-32).

Father waits with open arms for wayward child. Would not let the prodigal brand himself permanently

as one who had been an outcast (vs. 22) but shut him up with kindness.

Love—To Christ (John 12:1-8).

Mary's uncalculating love compared to Judas' calculating prudence. Any sacrifice for Christ's sake that will deepen our love for Him will increase our gifts to the poor.

Love—To Christ (Luke 7:41-50).

The Christianity that minimizes sin and has nothing to say about pardon does not produce ardent love for Christ. Better be a redeemed outcast filled with intense love than a cold moralist.

Love—To men (Luke 10:30-37).

Disregards race, creed, social standing—sees needs of men and goes to the aid of those who are suffering, in the spirit of Christ. Any person in need is our "neighbor."

Lying (Gen. 20).

A lie is the handle that fits all the tools of sin. Truth stretched is sure to fly back and hit one.

Lying wonders (Exod. 7).

The counterfeit manifestations of the magicians (Rev. 13:15). "Form of godliness, but denying the power thereof." Could imitate only in three things: serpents (7:12); blood (7:22); frogs (8:7). When it came to exhibition of life, they failed.

Man—His wayward course.

Gen. 1 finds man in beautiful Eden. Gen. 50 leaves him in a coffin in Egypt.

Man's extremity—God's opportunity (Exod. 4:6).

Of helping and glorifying Himself. God's covenants are as firm as truth can make them. Trust Him whatever the outward circumstances.

Marriage (Gen. 24).

God is ready to lead in details of our lives. Marriage must be according to His will and Word and leading of the Holy Spirit.

Martyrs—Welcomed to heaven (Acts 7:54-60).

When Jesus ascended, He sat down in heaven (Col. 3:1). Stephen sees Him standing. He welcomes to heaven the first martyr.

Materialism (Gen. 13).

Lot's material blessings accompanied by moral blight.

Mistakes—Duty of confessing (Acts 23:5).

If we are close to Christ, will be ready to confess mistakes lest they be a stumbling block to weaker brethren.

Memory—Immortal (Luke 16:19-31).

"Son, remember." May not "this flame" signify the anguish of memory—opportunities lost and sin committed?

Mourning—Dangers of (II Sam. 18:19-33).

There is a mourning that blinds to blessings and duties. Do not let affections be bound up in one you cannot esteem on Christian grounds.

Murmuring (Exod. 16).

Shows how a thousand mercies are forgotten in presence of one trifling privation. If God withdrew His protection every time we forfeited it by murmuring, where would we be?

Needs—Financial, supplied (Matt. 17:24-27).

If identified with Christ, He will, if we trust Him, supply temporal needs in mysterious ways. Note that one piece of money was shared.

Needs—Temporal. God the provider of (I Kings 17).

God may use unlikely caterers (vs. 6). If in God's way, may count on Him to supply every need. Faith puts God between us and circumstances that are against us. Living from hand to mouth permissible if it is from God's hand to our mouths (vs. 16). Our supplies multiplied not in hoarding but in giving.

New birth (John 3).

Jesus' conversation with Nicodemus.

Obedience—Partial (Gen. 34).

God had directed Jacob to Bethel. He went to Shechem. Partial obedience brings much trouble to Christian families. Daughters got mixed up with world and fell into a snare.

Obedience—Partial (I Sam. 15).

Some judge many things in their lives but spare on Agag which the Lord has condemned. Partial obedience spells disobedience and in absence of perfect obedience our sacrifices are worthless (vs. 23).

Obedience—To God (II Kings 5).

Little hope for one who is more concerned about his dignity than his disease. No results apart from implicit obedience to God's requirements. Humble yourself and walk in the light of God's commands.

Obedience—To Christ (John 2:1-12).

Those who expect favors from Christ must observe His orders with implicit obedience. If we follow Him, we will fare with Him.

Opinions—Human (II Kings 5:11-14).

Things of God seem too simple for some highly cultured intellects. II Cor. 11:3. "I thought" (vs. 11). Better let God do the thinking. Hell is the only place where men can think for themselves. Naaman would have perished but for servants not possessed of great intellect.

Opportunities—Always at hand (Mark 3:10).

We will not be in want of opportunities for service if possessed of power to satisfy the deepest human needs.

Opportunity—Failure to grasp (Exod. 4:14-18).

Excessive timidity becomes unbelief and brings God's displeasure and withdrawal of opportunities. Others get the reward we might have had.

Opportunities—Opened in strange ways (Acts 23-26).

When men think they are blocking the gates of the Gospel, God is opening them. Paul, as result of his trials, gets chance to preach the Gospel to men in high places.

Peace—Heart (II Chron. 15:15).

If God has the heart, we have His rest. A little religion is a painful thing.

Peace—Jesus the source of (Luke 8:22-25).

He is the pacifier of tumults without and within.

Persecution (Acts 4).

Persecution gives wings to the truth. Let Satan's agents be ever so spiteful, Christ's witnesses must be resolute. Holy Spirit may be counted on to enable us to do our part.

Persecution (Acts 5:12-42).

Good work for Christ never goes on without being met by opposition. The destroyer of men will ever be an adversary to those who are true benefactors to men. We may cheerfully trust God with our safety.

Persecution—Religious (Dan. 6).

That which we do faithfully in conscience toward God may be represented as done with obstinate motives. Daniel willing not only to strike for religion but to be struck for it. Let God clear up your integrity. Shutting mouths (vs. 22) is God's specialty.

Persecution—Suffering, for Christ's sake (I Sam. 22:23).

Those who honor Christ, the true David, must expect to share in His suffering and rejection.

Persecutions—Rejoicing in (Acts 16:24-29).

Though called upon to suffer much for Jesus' sake, we may be sure God will in some way get glory to Himself by our testimony and persecutions.

Plans—Human. Folly of (II Kings 6:8-17).

Plan without God and find God's plan athwart yours (vs. 8). Prov. 21:30. Better to have an ear for the man of God (vs. 10).

Poverty.

Not a hindrance in God's work. Acts 3. Empty pockets may go along with true wealth (vs. 6). Poor churches are often miracle-working churches. Rich churches usually without power to say, "Arise and walk."

Popular opinion—Uncertainty of (Acts 28:5-6).**Power—For service (I Sam. 17:40).**

In the Holy Spirit and the Word. Living water symbol of the Spirit in activity (John 7:38). Stones, instrumentalities furnished—out of the brook. Word is the instrument furnished by the Spirit. By this He operates in power (I Cor. 2:13; II Tim. 4:2).

Power—In service (Judg. 16).

Samson's power not in his hair but in his Nazarite consecration of which his long hair was the badge. By losing the badge he forfeited the strength.

Power—In testimony (I Kings 18).

Necessity in public testimony of constantly humbling oneself before God (vss. 36-38). Give God all the glory. Those who bow lowest in God's presence can stand straightest in presence of enemies of God.

Power in service—Lack of (Matt. 17:14-21).

When the Man of Prayer came, the demon left the man. Danger of having language of Jesus on our lips

without His power in our lives. Trouble in the private life. Faith for casting out demons not born in a crowd and in the rush.

Praise (Acts 16:24-29).

Need never lack for matter for praise (Eph. 5:20). Such a trial would put many Christians out of tune.

Praise—Testifying of God's power (Exod. 18).

When God has led us through the wilderness with victory, it is our part to give Him the praise for what He has given us the joy of receiving and to let even unbelievers know what is the power that is with us.

Prayer—Access in (Esther 4:11).

Nothing bars us from the court of our King in time of need. We are welcome in the very holiest through the blood of Jesus.

Prayer—As a heart preparation (Acts 16:12-15).

Conversion of Europe began here with a handful of praying women. Prayer leads to an open heart. Even the first disposition to accept truth is a work of divine grace.

Prayer—Brings vision of the lost (Acts 10:9).

Takes prejudice out of the heart (vss. 14-15). Attend school of Christ to know how to win souls.

Prayer—By a nation's ruler (I Kings 8).

Solomon. Truly wonderful when a nation's ruler can be led of the Spirit in prayer and when he realizes all answer to prayer is only on ground of shed blood (vss. 22, 62; Heb. 9:22; 10:19-20).

Prayer—Changes things (II Kings 19).

If motive of prayer is God's honor, He will graciously and copiously answer. Hezekiah's prayer and the answer.

Prayer—Cold (Luke 18:9-14).

Cannot get warm answers. Cannot pray when clothed with dead formalism instead of humility.

Prayer—Counting on Christ's willingness (Mark 9:14-29).

Those who are beyond the power of the greatest men can be helped by the word of Jesus. Need not miss the blessing because of the powerlessness of some in the Church.

Prayer—Counting on Christ's willingness (Mark 9:14-29).

Prayer is not conquering God's reluctance but laying hold of His willingness (vss. 22-23). "If" hinders more than any other word.

Prayer—Definite transaction with Christ (John 4:46-54).

Note the answer to the prayer of the nobleman was not a mere coincidence (vs. 53). Jesus speaks in heaven and it is done.

Prayer—Delay in answers to (Dan. 10).

Failure to complete transactions with God may be responsible for unanswered prayer. When we rightly understand the methods of God's providence and grace concerning us, we will be reconciled to delays.

Prayer—Delay in answer to (John 11).

Jesus' delays in answering some prayers are not necessarily denials (vss. 5-6). May delay because He

loves us, and always for His own glory. Trust Him, though you cannot understand His dealings.

Prayer—For preachers (Mark 1:35).

Preachers who are great thinkers must be greatest of pray-ers. Nothing is so dead as dead orthodoxy.

Prayer—For suffering saints (Acts 12).

Times of public distress should be special praying times for the Church. However God's people are surrounded, there is always a way open heavenward. Strongest bars cannot intercept God's power.

Prayer—For those in authority (Ezra 6:1-10).

Wise men in authority will not despise the meanest saints who know how to approach God on the ground of the shed blood.

Prayer—God's acceptance of (II Chron. 6-7).

Surest evidence of God's acceptance of our prayers is descent of His holy fire upon us. God thus owns us as living temples.

Prayer—Incense, a type of (Exod. 30:34-38).

See Ps. 141:2. Prayer of contrite believer ascends as a fragrant cloud to God (Prov. 15:8). Fire under altar brought out fragrance (Rom. 8:26-27). Fire was from blood-sprinkled altar (Heb. 10:19-20). Prayers were based on intercession of a priest (Rom. 8:34).

Prayer—In times of difficulty (Dan. 6).

Daniel looks away from circumstances to an omnipotent God. Some would call it prudence to omit prayer or to do it secretly under these circumstances.

Prayer—Mysterious agencies used in answering (Acts 12:7-11).

Note economy of miraculous power. See vs. 12. Reliance on divine power should not make us neglect ordinary means.

Prayer—National (Neh. 1).

The distresses of a nation should deeply concern the Christian and move him to earnest prayer for the nation. Note vs. 8—our best pleas in such prayer are those founded on the Word.

Prayer—Need of completing transactions with God (Luke 18:1-8).

Prayer is not eloquence but earnestness.

Prayer—Offered to men (Luke 18:9-14).

Some make prayer a pretext to parade their own virtues.

Prayer—Power of, for God's people (Esther 4-6).

If we have power with God in prayer, we will find favor with men. God can turn the hearts of men which way He pleases.

Prayer—Preparing for answer to (II Kings 3:16-20).

Have the ditches ready to receive the water which God will send through unseen channels.

Prayer—Persistence in (Luke 11:5-10).

No modesty would cause the man to stop asking for bread. Jesus would have us ask definitely, earnestly and with perseverance. Our prayers are God's opportunities to do for us what He could not otherwise do.

Prayer—Right motives in (I Kings 3).

Note purpose of Solomon's request (vs. 9) that he might discern and judge, to make himself useful to others. Wanted delicate perception of sin so he could discern good and bad. Before asking anything he acknowledged past blessings (vs. 6).

Prayer—Satanic opposition to (Acts 16:16).

Satan likes to ruffle us when we are about to engage in prayer.

Prayer—Surprise at answers to (Acts 12:14-17).

Believers are often slow to believe when they see the answer to their prayer. Cf vs. 5. They have faith to pray without ceasing, yet marvel at the answers.

Prayer—The narrowness of our (Luke 15:11-32).

The prodigal's petition was "Make me a servant." Place in the household as a child was a blessing too bright for his thought. Effect of the father's embrace was to raise his expectation and prayer and give him the royal spirit of a son.

Prayer—The time for (Mark 6:41).

In all your hurry to get the Gospel to a dying world, take time as Jesus did.

Prayer—Unavailing (Luke 18:9-14).

Pharisee's prayer was more soliloquy than prayer. Prayed "with himself." Not conscious of any need. Thought only of himself. God did not regard him.

Prayer—Way of approach always open (Neh. 2).

We are not limited to certain moments in our addresses to the King of kings. We have access to His throne in every time of need.

Preaching (I Kings 17-21).

Summary of Elijah's ministry. Man of faith (chap. 17), courage, earnestness (chap. 18), resignation (19:15). Boldly denounced evil (chap. 21). Tenderness (17:19). Prayer (18:36). Loyalty to God (17:1, 8; 21:17).

Preaching (Acts 2:14-47).

A model sermon. Preached by a man who had never attended a seminary, had been weak in himself, but is now filled with the Spirit and the Word. Note his positiveness (vs. 14) —not "methinks" or "it seems to me."

Preaching—Expository (II Chron. 15:3).

Doctrinal expository messages the backbone of the pulpit and essential to growth of the people. See vs. 9. Get on fire of God and men will come to see you burn.

Preaching—Fearless (Acts 7).

Those filled with the Holy Ghost cannot but speak boldly against sin and will be made fit for anything.

Preaching—John, a model preacher (Luke 3).

Preached judgment on sin and fruitlessness (9:17). Heart repentance, condition of forgiveness (vs. 8). Holy living, evidence of true repentance (vss. 8, 11, 14).

Coming Saviour and necessity of faith in Him (Acts 19:4). Dignity of service (vs. 16). Baptism of Holy Spirit. Eternal blessedness of the saved (vs. 17).

Preaching—One-handed (I Chron. 12:1-2).

Could hurl stones with left as well as right hand. Able to give the unexpected blow. See vs. 8 and cf. II Tim. 2:15; Eph. 6:12-19. Preachers who shoot blank cartridges.

Preaching—Outdoor (Acts 16:12-15).

Some of the greatest victories of the Cross have been in outdoor meetings.

Preaching—Reproving sin (II Sam. 12).

Nathan reproving sin in high places. May have cost him nights of pain and prayer to do it. Dogmatic message (vs. 7) is truer and more tender than soft speeches that do not arouse conscience.

Preaching—Successful (I Sam. 3:19).

Samuel was born in answer to prayer and was a walking witness to power of prayer. Prayer puts the preacher's sermon into his heart and into the hearts of the people.

Preaching—The way John preached (Luke 3).

Outspoken (vs. 7). Easily understood (vss. 9, 11). Adapted himself to audience (vss. 12, 13, 14). Fearless (vs. 19). Exalted Christ, hid himself (vs. 16). What he got (vss. 19-20).

Preaching—Use of God's Word in (Neh. 8).

Right reading of Bible in Christian assemblies is a means of honoring God and edifying the Church. Should be read distinctly and with the understanding.

Pride—False (II Kings 5:11-14).

Refuses to bow to God's requirements. Naaman wanted to be treated as a great man who happened to be a leper, rather than as a leper who happened to be great. Set his thoughts against God's. We must be willing to wash in a ditch if God says so, or we will miss the blessing.

Procrastination—Danger of (Exod. 4:21).

One who resists light of divine testimony shuts himself up to judicial blindness and hardness of heart. Pharaoh had light but shut his eyes to it, therefore God hardened his heart.

Profession and possession—Tares and wheat (Matt. 13: 24-30).

Tares a counterfeit. Appearance fair to eye. Lack of kernel not manifest until harvest time. True believers, the real wheat, rooted in Christ.

Professors and possessors (Matt. 25).

Wise virgins with oil in lamps (oil a type of the Holy Spirit). Those without oil speak of professors of religion who carry lamp (Bible) but are not regenerated.

Professors (not possessors)—Exod. 12:38).

Mixed multitude stands for unconverted church members whose presence is a source of weakness and division.

Promises of God—Sure (Mark 4:35).

Our prospects are as bright as the promises God has made us. Jesus said, "Let us pass over." It was therefore an unsinkable ship.

Promotion—Of God (Esther 2).

God can raise up the poor out of the dust to set them among princes if He has a purpose to serve by it. If we first make sure of God's favor, we will find favor with men in so far as it is good for us and the purpose of God.

Protection—Divine (Acts 23:12-35).

Satan-inspired men may write and vow against Christianity, but God has instruments they little dream of that He can use to defeat them.

Providence (II Sam. 18:7-9).

An instrument in God's hands. God not tied down to human means. Nature fights for us when we are in God's will.

Providence—God's (Gen. 45).

The trials of Joseph and his brethren shown to have been decreed of God for their blessing.

Providence—Of God.

Illustrated by story of book of Esther. God takes a real interest in all our affairs and shapes His providences to work out His glory through them.

Providence—Ordered for the best (Acts 23:11).

"Thou must bear witness." Secular events are often ordered to give us opportunity to witness. Paul's trials resulted in the spread of the Gospel.

Providence—Protecting (Exod. 2).

Miraculous preservation of babe Moses. Note how (vs. 10) the devil was foiled by his own weapon, by Pharaoh's having to house the one who would deliver Israel. Nothing with God is accidental.

Providence—Purposes of (Acts 28).

Wherever the Christian is put, he is placed there to do a work for Christ. Blessings may come to thousands as the result of a calamity in which God's children have suffered with others.

Providences—Hard (Exod. 1).

God's dealings with His people at times seem to thwart His promises. He tries faith that His power might be magnified. Sustains us in our trials if we trust.

Providences—Of God (Judg. 14).

Samson's riddle. When God brings good out of evil to the followers of Christ—when that which has threatened their ruin turns to their advantage—then comes meat out of the eater and sweetness out of the strong.

Providences—Seemingly trivial (I Sam. 9:20).

Often play a big part in God's program. The losing of Saul's asses was no mere accident. Slight incidents may be means of linking us to great things.

Prudence—Human—The insufficiency of (Acts 27:11).

Worldly men insist on being guided by human prudence, but the Christian in communion with Jesus, the

Great Pilot, may know more about the situation than a skilled heathen.

Purpose of God (Esther 4).

We should study to find out for what end God has put us in the place where we are serving, and plan our lives to that end lest our opportunity slip.

Purpose of God—Cannot be frustrated (II Kings 11).

All attempts to frustrate it bound to fail. Though the promise of God is bound up in one life, yet will it not fail.

Purpose of heart (Dan. 1).

Daniel was not self-assertive or arrogant in his fidelity to God, but as prudent as he was brave. Determined to have a stand-in with God first—later gets a stand-in with the King.

Rebuking wrong in others (II Chron. 26:16-20).

Withstand to the face those who are wrong, regardless of their reception of it. Gal. 2:11. Uzziah was great but not great enough to tolerate a rebuke. Should be thankful for remonstrances.

Reckoning—Day of (Esther 7:7).

The day is coming when those who have persecuted and hated the followers of Christ would gladly be beholden to them, like the rejected virgins (Matt. 25) who cry, "Give us oil."

Reconciliation of enemies (Gen. 33).

Jacob and Esau. To be reconciled to is better than to conquer an enemy. Victory may deprive enemy of his poison, but reconciliation of the will to do harm.

Rejection of Christ—Foolishness of (I Kings 10).

In Matt. 12:42 Jesus mentions the queen of Sheba's inquiry after God through Solomon as showing the stupidity of those who would not inquire after God through Himself, who was "God manifest in the flesh" and therefore better able to instruct them than anyone else.

Rejection of Christ—Ingratitude of (Luke 14:16-24).

The ingratitude of those who slight the Gospel invitation is an abuse of His mercy. Grace despised is grace forfeited.

Remembrance—Of God's blessings (Josh. 4).

Value of devising some means to remember especially God's past works of wonder on our behalf, that our faith might be strengthened in the future.

Remembrance—Of God's past dealings (Deut. 8).

Essential to success. Touch on Israel's experiences in the wilderness and show the ways of God's providence and grace. Remembrance of past experiences of faith encourages faith to trust Him now and prevails upon us to serve Him cheerfully.

Remembrance—Of past sins (Deut. 9).

Value of occasionally reviewing our past life of sin that we may see how much we are indebted to God's marvelous grace in Christ, and that we may humbly own that we never merited anything but God's wrath.

Repentance—False (Gen. 27:38).

Difference between remorse and repentance. Esau weeps because of his lost advantage. See Heb. 12:17.

Repentance—Must be linked to sacrifice (II Chron. 29).

Repentance cannot bring peace unless connected with the sin offering, Christ (vs. 22). In confessing sin, approach God by blood-sprinkled way (I John 1:7).

Resisting God—Results of (Exod. 5).

Proud boast of a worm of the dust. God lets Pharaoh wrestle with frogs, lice and flies.

Resisting God's plan (Gen. 32:24-32).

Jacob, a wrestled-with man. His confidence in the flesh was strong. Angel touches the seat of his strength to bring him to end of himself. When we are weak then we are strong (vs. 26).

Responsibility—Of Christians (Acts 27).

What Paul was to those in the ship, Christians should be in the world. Show the world the power of Christ. A praying, believing man can be the true captain of the ship if he will assume his rightful place.

Responsibility—To God (Luke 12:16-21).

He plans foolishly who leaves God out of his plans. Some think they have only themselves to reckon with (vs. 18).

Resurrection.

Typified in the Feast of Firstfruits (Lev. 23:10-14). Typical of Christ's resurrection, also the believer's (see I Cor. 15:23; I Thess. 4:13-18).

Resurrection—Of Christ (Judg. 15:13-14).

Samson bursting the bands illustrates the way Jesus was loosed from cords of death and came forth from

tomb free of His grave clothes. Thus also He triumphed over powers of darkness.

Rewards—Loss of (Gen. 19).

Saved so as by fire (I Cor. 3:11-15). Lot a type of the Christian who will get into heaven having suffered the loss of everything but his salvation.

Riches—Danger of (Mark 10:23-31).

Riches must be held subject to God's will and given up at His bidding. Can't trust God and "trust riches" (vs. 24).

Riches—The hindrance of (Matt. 19:16-26).

Nothing less than almighty grace of God can enable a man taken up with riches of world to get into heaven. Riches, if under our feet, are steppingstones, but if upon our backs, are a curse. We may have great possessions or they may have us.

Righteousness of Christ (Gen. 3:21).

Coats of skins. Christ made unto us righteousness—divinely provided covering to make fit for God's presence.

Righteousness of Christ (Luke 15:11-32).

Covers the rags of our unworthiness. The father supplied the son with the new robe before taking him to his table, although he could kiss him in his rags. Had son provided his own robe it would not have been grace.

Righteousness of Christ—Essential to salvation (Matt. 22:11-14).

Wedding garment type of. Rom. 3:22; Isa. 61:10; Rev. 19:7-8; Eph. 4:24; Rom. 10:1-3.

Ritualism—Powerlessness of mere (I Sam. 4).

Israelites who had estranged themselves from the vitals of religion are here seen putting their confidence in mere rituals of religion, hence soon find themselves with only a form of godliness but without the power thereof. Some today carry Bible under arm and even shout for religion but are without real communion with God.

Sabbath—Right use of (Luke 6:1-5).

A day to be spent in the service of, and to the honor of, Him who is Lord of the Sabbath.

Salvation (Gen. 3:6-15).

Adam and Eve conscious of nakedness before God because of sin. Tried to cover nakedness by own efforts but could not be at peace despite the best they could do. God comes seeking them as Christ, in grace, came to seek and save the lost. God by His own hand covered their nakedness and then only could they be satisfied. The covering procured only after the shedding of blood.

Salvation (Gen. 6).

Christ the ark of safety. Noah's salvation was not his own invention but was revealed by God (vs. 13).

Salvation (Gen. 11).

Cannot be secured by building tower of self-righteousness up to heaven. Must have a foundation laid in heaven by God Himself. Man at his best, outside of Christ, builds "under the heavens."

Salvation (Exod. 27).

Ark and altar. Sinful man cannot approach God at the ark (Heb. 9:8), but God approaches man as a sinner through Christ (altar). Blood prints all the way from ark to altar. Only safe in God's courts when redeemed on that path.

Salvation—An experience (John 9).

Experience of Christ's saving power is a safer teacher than reason. Those whose eyes have been opened can be bold to witness of His saving power to a world that would explain it away.

Salvation—By grace (II Sam. 9).

Story of David and Mephibosheth illustrates salvation by grace. Grace comes to the helpless, those "sold under sin." Invites us to place of peace and satisfaction. Feasts us at God's table. Keeps our lame feet out of sight.

Salvation—Coming near to (Acts 26:28-29).

"Almost," the saddest word in the English language. The measureless distance between "almost" and "altogether."

Salvation—Coming short of (Matt. 13:1-23).

Hearing but not heeding the Word (4, 19). Heeding for a time but not holding (5, 20). Holding but not hoeing out (7, 22). Wise hearers understand, heed, accept, hold fast and pray for more light (vs. 9).

Salvation—Counting the cost of (Luke 14:28-33).

Be willing to bid good-bye to things of the world or can never enjoy salvation.

Salvation—Divine movements in (Acts 10).

A praying man, vs. 2. Angel messenger, vs. 3. Praying apostle, vs. 9. Heavenly vision, vs. 11. Preparation for message, vs. 34. Preaching of the Word, vs. 34. Regeneration, vs. 44.

Salvation—Duty of coming to Christ (Luke 9:51-62).

Spiritual duty should have precedence over laws of propriety. The tenderest ties are subordinated to claims of Jesus. Be undaunted by hardship (58), unhindered in obedience (59-60).

Salvation—Even for those who have persecuted God's witnesses (Acts 16:24-40).

In the same hour, this jailer was a brutal heathen, an anxious inquirer, a rejoicing believer and a Christian worker.

Salvation—Evidences of (Acts 3).

Leaping up (vs. 8)—quicken by the Spirit (Eph. 2:5). Stood (vs. 8). Strength received (Eph. 6:13-14). Walked (vs. 8)—progress (II Cor. 5:7). Entered with them (vs. 8)—fellowship (I Cor. 12:12-13). Leaping (vs. 9)—joy of salvation. Praising (vs. 9) (Heb. 2:12).

Salvation—Finding Christ (Matt. 2).

Following star to Christ. Light of Scripture and light of nature. If followed, leads seeking souls to Christ in whom there is joy unspeakable.

Salvation—For all (Acts 10).

Through the finished work of Christ the door of the Gospel has been opened to "whosoever believeth." Regardless of the nation from which one comes, it is no

prejudice to him if he will receive God's appointed sacrifice.

Salvation—For the humble (Luke 18:9-14).

What one may have and yet be lost and what may lack and yet get saved.

Salvation—For the worst criminals (Acts 9).

No need to despair of the conversion of those who commit the worst outrages against Christianity. Jesus can break down the most stubborn will.

Salvation—For those willing to receive (John 5).

Jesus delights to help the helpless and manifests His mercy toward those who are willing to be helped. Can overrule the powers of nature on behalf of trusting souls.

Salvation—Not of our own merits (Luke 15:11-32).

The father did not condition his son's home-coming upon his going to work. He may have worked afterward, but not to obtain entrance to the father's house.

Salvation—Of loved ones (Matt. 15:21-28).

Concern for her daughter who was in Satan's power. A believing, praying mother took her in prayer to Jesus and got complete deliverance for her. Childlike faith of the mother overcame serious obstacles.

Salvation—Process of (John 4:6-39).

Those who came face to face with their own helplessness and sin and give their hearts to Jesus, will be the recipients of living waters that will quench the thirst of the soul.

Salvation—Process of (Luke 19:1-10).

Note Zacchaeus' curiosity, vs. 4, followed by conviction, vs. 6, and consecration, vs. 8.

Salvation—Procuring of (Matt. 13:44).

Jesus the buyer of the field at awful cost (I Pet. 1:18). Israel hidden in the world, the treasure (Exod. 19:5; Ps. 135:4) for the sake of which He bought field. Used also of all sinners, for God so loved the *world* (John 3:16).

Salvation—Rejection of (Matt. 22).

Gospel call bids all to the feast. Some do not want to go to heaven, and invent excuses for rejection of Christ. Some think to intrude in the rags of their hypocrisy. The humble gladly accept the invitation and are satisfied.

Salvation—Satan's opposition to (Mark 1:21-28).

When Jesus is preached to a soul, the devil rages. Will not give up his victim without a struggle. Even demons can be orthodox (vs. 24). Demon-possessed man may be orthodox, yet lost.

Salvation—Steps in (II Kings 5).

Illustrated by Naaman. Hear, assent, come, forsake own thoughts, accept God's thoughts, take place of a sinner, made clean.

Salvation—Steps in (John 1:35-51).

Hearing of Christ as Lamb of God (vs. 36). Following (vs. 37). Testifying of (vs. 41). Looking upon (vs. 36). Abiding with (vs. 39). Winning others (vs. 42).

Salvation—Sufficient for any case (Acts 14:8-19).

No hopeless cases with Christ. If one's spiritual lameness is cured by Christ, it will be manifested by holy exultation and walk.

Salvation—The first fruit of (Acts 9).

See vs. 20. A thoroughly converted man is bound to preach Christ as Son of God.

Salvation—The ground of (Matt. 7:24-29).

Jesus Christ and the Word the only sure foundation that can endure the judgment winds.

Salvation—Who may be saved (Luke 16:19-31).

Prosperity not a mark of being a favorite of heaven nor poverty a mark of God's rejection of a man. Salvation is appropriated only by those who accept the evidence of God's Word during their lifetime. For those who die outside of Christ, there is no ray of hope forever.

Satan—And the believer (Judg. 16).

Satan ruins men by rocking them to sleep, flattering them into a good opinion of their own safety, then robbing them of their strength and honor, leading them captive at his will.

Satan—His attempts to destroy Christ (I Sam. 18-19).

The murderous attempts of Saul on the life of David, the anointed king, illustrate the repeated attempts of the usurper Satan against the life of Christ, the Anointed One.

Satan—His hatred of Christians and Christian work (Luke 8:26-39).

Demon-possessed men never have expectation to receive benefit from Christ, or inclination to do Him service, a fact alone which proves His deity. Demons know Him to be the Son of God who is to execute vengeance.

Satan—His hatred of God's witnesses (Exod. 7).

Satan's resistance to God's testimony of His Son is often offered by those who have a "form of godliness but denying the power thereof." Note that these magicians finally failed. Their tricks were "lying wonders" (Rev. 13:15).

Satan—His opposition to a soul seeking Christ (Exod. 5-12).

Pharaoh a type of Satan. His efforts to keep Israel entangled in Egypt in one way or another illustrate Satan's efforts to involve the believer in the world.

Satan—His power over saints (Job 1).

His power always limited by the will of God. The way we stand under Satan's assaults reveals what we are. Satan's power over believers today is bounded by the intercessory prayer of Jesus.

Satan—His tactics (Matt. 13:24-30).

Sows tares on top of the wheat. Mixed multitude in the Church. So great his power of deception that tares often suppose themselves to be wheat (7:21-23). Note Satan's confidence in his sowing (went his way—no doubt as to results—vs. 25).

Satan—His wiles in catching men (II Sam. 18:1-9).

Devil leads one on till he gets him caught and then takes away his support.

Satan's devices—To defeat God's people (I Sam. 11).

Right eye is eye of faith. Left eye was covered with the shield when they went out to battle. By the proposed compromise Israelites would be unfitted to fight. Thus Satan tries to cripple us in service. Compromising saint is always blind in one eye.

Satan's devices to trip believers (I Sam. 17:37-40).

If world cannot dissuade believers from opposing sin, tries to get them to fight in its own armor. Church is smothered by Saul's armor. Preachers wearing the forging of criticisms.

Satan—Temporary power of (Exod. 4:1-5).

Rod, symbol of power in Christ's hand, was not wrenched from Moses' hand. He cast it down and it remained serpent only while out of his hand. Rod, temporarily out of Christ's hand, has taken serpent form, but Satan's power can be exercised only as long as Christ wills. He will stretch forth His hand and take scepter and Satan's rule will be ended.

Scheming (Gen. 27).

God not in need of our cunning or deceit to help out His purposes. Nothing gained by anxiety and planning of Christians.

Science (Gen. 4:22).

First inventors descendants of Cain, not believing Seth. Leaders in science often infidels and despisers of God.

Dangers of knowledge not accompanied by outpouring of grace.

Second Advent of Christ.

Illustrated by Moses coming from mount. Christ, like Moses, went above (Acts 1:9), telling people to tarry. In His absence many forgot His promise to return and made themselves gods (II Tim. 3:1-4; 4:3-4; Matt. 24:12), denying His return (II Pet. 3:3-4). Jesus will come unexpectedly (Matt. 25:13), punishing evildoers (II Thess. 2:7-8), who are naked (Rev. 6:16-17), and gathering the true to Himself (I Thess. 4:13-18).

Second Advent of Christ—Tarries (I Sam. 13:11).

Scoffers of last days think promise of Christ's return is broken because He does not come in their time. Abandon God's program and take religion in their own hands.

Second Coming (Matt. 17).

See in the transfiguration a miniature picture of the coming kingdom. Jesus in His glory (vs. 2). Moses stands for believers who have passed on through death (vs. 3). Elijah represents those who will be translated (vs. 3; I Thess. 4:14-17). Three disciples represent Israel in the flesh at His coming. Gentiles at foot of mountain represent living nations.

Second Coming—Denial of (Luke 12:42-48).

Effect of unbelief in Christ's coming is worldliness and licentiousness. Verse 45 is the theology of unfaithful stewards who will be caught unawares in their shame.

Second Coming—Preparation for (Luke 12:35-40).

Loins girded—ready in service. Lights burning—ready in testimony. Those who are found active in service at His coming will greatly rejoice.

Second Coming—Preparation for (Matt. 25).

Some in the church in the last days will become drowsy and will be taken unawares by Christ's coming. Only those will be accepted who have both lamp (Bible) and oil (Holy Spirit in regeneration). No one else can impart the oil—each must get it direct from Christ before it is too late.

Sectarianism—Jesus' rebuke of (Mark 9:38-41).

There is a subtle comfort in telling another man to sit down and keep quiet. This man was sincere and successful, not like the man in Acts 19:13-16. Do not forbid a man because he is unattached. Verse 40 is limited by Matt. 12:30.

Security—In Christ (Josh. 2:21-22).

Rahab's scarlet line speaks of the safety that comes to our households where the scarlet line of Christ's atoning work is exhibited through faith (Heb. 9:19, 22).

Security—Of believer (Exod. 12).

Israelites safe behind blood-marked door. Ate the roast lamb within in perfect peace, believing God's promise that if the blood was applied, the destroyer would pass over. No need for anxiety.

Security—Of believer (Gen. 7:16).

Noah and family safely in the ark—God shut door from outside. Their safety depends on God, who will

not let them fall out. Noah could look up only through window in top.

Self—Exalted opinion of (Job 29).

Speaks of himself fifty times. Cf. chap. 42. Know God and you will be humble. If you really know yourself, you cannot be proud. Job got on the devil's territory through self-righteousness. Man's uprightness consists first in owning himself a sinner.

Self-confidence (II Chron. 26).

The world's smiles are the devil's darts. Success is the ruin of many. Dangerous to be strong except in the Lord and the power of His might.

Self-confidence—Danger of (Mark 14:26-31).

Boasting the first step in backsliding. Beware of uttering rash vows. Turn vows into prayers for strength. Easier to die a martyr than to live a hero.

Self-exaltation (Luke 14:7-11).

Pride will have a fall and will get shame to itself. Why some are not bidden to higher service for Christ. Prov. 15:33.

Self-exaltation—Abased (II Sam. 18).

Never pays to take counsel against the Lord and His anointed. Absalom, seeking exaltation, got it by being lifted up between heaven and earth (vs. 9).

Self-exaltation—Penalty of (I Kings 1).

When men try to exalt themselves, God sometimes leaves them to themselves until they are corrected with a scourge of their own making. God will be consulted.

Self-glory (II Kings 10:16).

Aim at applause of men instead of honor of Christ, and we are on a false bottom. An upright heart approves itself to God and covets no more than His acceptance.

Self-pity—Foolishness of (Job 3).

"Pity thyself" is the devil's message to a Christian. Satan tries to embitter the saint against God by causing him to misunderstand God's providences. God's worst is better than the devil's best.

Self-reformation—Worthlessness of (Matt. 12:43-45).

Some repent of sin and swear off, but do not take step of saving faith which would bring in the Holy Spirit to occupy the garnished house. If Jesus is not received as Saviour, door is left open for Satan's forces to return in greater power than ever.

Self-righteousness—Hindrance to salvation (Acts 9).

If the greatest religionist and moralist who ever lived had to come down the ladder of self-righteousness before he could get saved, it is of no use for any man to go up. The chief of legalists acknowledges himself the "chief of sinners."

Self-righteousness—The uselessness of (Luke 18:9-14).

No way of approach to God on the ground of our own merits. Come only on the ground of God's mercy.

Separation (Exod. 5-12).

Satan always seeking to get believers to compromise with Egypt (the world). Be a Christian but stay in Egypt—or at least do not come entirely out.

Separation (Num. 6).

The Nazarite, type of those who set out in path of special devotion to Christ. Found all their joy in the Lord. Long hair a visible sign of separation—willingness to bear reproach for Jehovah's sake. Note (vs. 3) they were separate from things which, though not sinful in themselves, might tend to hinder entire consecration (Heb. 12:1).

Separation—Newness of life in Christ (Josh. 3).

Passing of Jordan type of Christian's death with Christ (Rom. 6:6-11; Col. 3:1-3). Passing from an old world into a new life.

Separation—Power of (Gen. 14).

Abraham gives the world the most effectual service by being separated from it.

Servants—God's ability to raise up (I Kings 17).

God has power to raise up men in unlikely places and fit them for the work for which He designs them. Can use one man to arrest downward movement of a nation and with no weapon but the Word and prayer marvelously provides for them in times of sore testing.

Service (Gen. 24).

Eliezer the model servant. Does not run unsent (vss. 2-9). Goes where he is sent (4:10), and does nothing else. Is prayerful and thankful (vss. 12-14, 26-27). Wise to win (vss. 17-18, 21). Speaks of his master, not himself (vss. 22, 34-36).

Service—Call to (Jonah 1).

Men may be distinctly called of God to proclaim His message, yet refuse to obey. Indisposition to preach

will not rid one of obligation to preach. God sends storms to teach wisdom of obedience.

Service—Call to (Luke 10:1-12).

Whom Christ sends He accompanies to give success. His messengers should apply themselves under deep concern for souls and not expecting comforts from the world.

Service—Call to (I Sam. 3).

Child may have an ear for God's call and a message for God's bidding. God sometimes passes over ordained ministry and men of note and uses a mere lad as His mouthpiece. Matt. 21:16; 11:25; I Cor. 1:27.

Service—Consecration in (Exod. 4).

God does not require great talent, but asks Moses to yield to Him the little that he has in his hand. Giving God the use of our small powers is what counts.

Service—Distraction in (Luke 10:38-42).

Word "cumbered" (vs. 40) means literally "pulled this way and that." Kind of service that makes people cross with the Lord, is outcome of neglect of communion.

Service—Doing for others (Acts 9:36-43).

Full of good works. The backs of the widows praised Dorcas (vs. 39). Do we live or merely talk good deeds?

Service—Exalting Christ in (Acts 9:32-35).

Peter takes the place of an instrument (vs. 34). Do we put self in the foreground in our service, or Jesus Christ?

Service—Faithfulness in (Matt. 25:14-30).

Wise investment of talents for Jesus Christ. Not a question of great talents but of faithfulness in the use of those given to us. All have not same ability but have the same Lord and are responsible to serve Him with the same zeal.

Service for Christ—Trials of (Exod. 5).

When called to God's service, expect Satan's hatred. May be tried by threats of enemies, unjust censures of friends who judge by outward appearances.

Service—For new converts (John 11:41-44).

Our part after men are raised from spiritual death is to release them from the graveclothes that have bound them. First help to roll away the stone (vs. 41).

Service—Giving God the glory for (Acts 10).

See vs. 26. Don't accept honors that belong alone to God. Rev. 19:10; 22:9; II Cor. 12:6.

Service—Giving God the glory for (Acts 14:8-19).

Men are always ready to render to God's instruments the honors that belong only to Him. Guard the honor of Christ and turn all thoughts to Him.

Service—Guidance in (Acts 16:6-11).

God sometimes guides by hindrances. Let the Holy Spirit open the door, or you court failure. Lose no time in going where God calls you.

Service—Humility in (II Chron. 2:4-6).

Should go about every work for God with due sense of our utter insufficiency for it. In ourselves can do nothing adequate to the divine perfections.

Service—Importance of seemingly trivial (Acts 23:12-35).

Paul's sister's son plays a minor part in the program, but a necessary one. If we can't be a Paul, we can be like Paul's sister's son, ready to do the thing next to us. A mere boy here defeats forty men who had vowed.

Service—In faith (Matt. 13:25).

If we mix our seed-sowing with doubt, we will get a crop of weeds. When the devil sows he has confidence in what he has planted.

Service—Must be done according to Scriptures (II Sam. 6).

Bringing ark to Jerusalem on cart, imitating heathen example, instead of in the appointed way (Num. 4: 1-15). Unscriptural service comes to grief eventually. God's work must be done in God's way.

Service—Opposition in (Ezra 4).

God's work cannot be advanced but Satan and his followers rage. Do not dwell on the enemy, but keep an eye single to God, who will give the victory. Note vs. 14. A secret enemy to God's work is often gilded with a pretended affection for the government.

Service—Opposition in (Neh. 4).

Reproaches of enemies of God's work should have the effect of quickening us to duty rather than driving us from it.

Service—Preparation for (Judg. 6).

Gideon. God calling His mightiest servants from places of obscurity and inspiring them with assurance of His presence.

Service—Preparation for (I Sam. 9:25-27).

Can't serve God until instructed of God. There is a time to be up and doing and a time to be still before God. Time spent with Word of God (vs. 27) is a condition of real accomplishment for God.

Service—Preparation for.

Those called to great service may expect for a time to be obscure. God gives special preparation at back side of the desert where the vision was made real.

Service—Qualification for (Acts 27:23).

"Whose I am" must come first. Some stop with "whose I am" and do not go on to "whom I serve."

Service—Qualifications for (Exod. 4:6-7).

Bosom stands for what we are—hand for what we do. The two signs, rod and hand, speak of preparation for service. Hand that holds rod of God's power must be a cleansed hand, swayed by a new heart.

Service—Qualifications for (Judg. 7).

Gideon's men. Prepared men to fight God's battles in God's way. One's unfitness for battle often seen in the unconscious trifling acts of life which betray utter lack of faith and show that one's heart is not in the battle.

Service—Qualifications for (Judg. 15).

Samson in power of the Spirit slays one thousand with jawbone of an ass. Holy Spirit enables one to do the seemingly impossible even though there are only the most contemptible instruments at hand with which to work.

Service—Responsibility to Christ in (Luke 19:11-27).

Christ has gone into far country to receive for Himself a kingdom and return. Has endued His followers in the world with advantages and capacities of serving Him until He returns. Will have to render account to Him and will be rewarded accordingly.

Service—Readiness in (Acts 28).

Be ready to do good wherever God's will carries you. Do you have the touch that gives life where you go? (vs. 8).

Service—Right spirit in (Matt. 20).

One hour's service in spirit of humble trust will be as abundantly rewarded as twelve hours' legal service where reward is sought as a matter of debt. Jesus will in due time pay us what is right (vs. 7). Those who try to call God to account (vs. 12) will get the least.

Service—The hireling spirit in (Luke 15:25-32).

Elder brother shows he had served in spirit of a hireling, or he would have enjoyed being merry with friends, rejoicing over brother who had come back home. At heart, he himself was a prodigal. Cf. vs. 2.

Service—The secret of (Mark 10:35-45).

Reason so many fail in service: they want honors instead of humble service (vs. 44). The lowlier the service, the more exalted the greatness.

Service—To those in distress (Acts 28).

Do we live, like Paul, to be of service to those in distress? Would we feel above gathering sticks? Be willing to do humble tasks in order to win men.

Service—True greatness in (Matt 20:20-28).

Way to true greatness in service is to be humble and serviceable with an eye continually to the great pattern Jesus, who came into world not to be waited on but to wait on others.

Service—Unfitness for (Matt. 12:9-14).

Hand speaks of service. Withered hand speaks of paralysis in service. Many Christians with withered hand because of sin. Need the touch of Jesus to restore them.

Service—Value of method in (Mark 6:32-44).

Perfect order of Jesus' work. Perfect generosity and perfect economy. Gifts from His hand not to be squandered.

Service—Wasting time in (Neh. 6).

Let those who are tempted to waste time by attending affairs to no real purpose for God make use of the answer in vs. 3: "We have work to do and cannot come down."

Service—Wisdom in (Luke 16:1-12).

Worldlings are often more consistent with themselves and more enthusiastically pursue their ends than Christians. Though they aim low, they aim better, improving their opportunities and doing that first which is more needed. Be wise in spiritual affairs.

Sickness (II Kings 20).

Greatness or goodness cannot exempt one from sickness if it is God's will, yet sometimes when the death

sentence has been received in the body, it is reversible through Spirit-born prayer.

Sickness (John 11).

May be for the glory of God in manifesting Christ's healing power (vs. 4).

Simony (Acts 8:9-25).

Making money out of religion rebuked.

Sin—Blindness of (II Kings 6:18-23).

Sin blinds the soul till nothing seems real. Led in its blindness into the enemy's camp.

Sin—Bondage to (Exod. 1).

Bondage of Israel to Egypt a picture of sinner's bondage to the world. Can be broken only by trusting the God-sent deliverer.

Sin—Cleansing from (Exod. 30:17-21).

Laver, type of Christ who cleanses from defilement (John 13:2-10; Eph. 5:25-27). Priests could not approach the holy place till hands and feet were cleansed.

Sin—Cleansing from (Neh. 13:8).

Those who would expel sin out of their hearts, the "living temples," must throw out its household stuff and all provision made for it. The blood of Christ may then be applied by faith.

Sin—Confession of (I Chron. 21).

If we have sinned, safest thing to do is to flee to Christ, who is an altar and sacrifice (vs. 18). Through Him alone can we win back the joy of salvation.

Sin—Confession of (II Sam. 12).

David, blind to his own faults, condemns his own faults when he sees them in other people (vs. 6). Is finally brought face to face with his sins and confesses. His fellowship with God restored, but God does not interfere with the consequences in his life (vs. 11).

Sin—Conviction for (Gen. 3:12).

God convicts of our own sin. Devil convicts us of others' sins.

Sin—Cure for (Matt. 1:40-43).

Moral lepers. Need the touch of Jesus' cleansing hand. Some doubt His willingness who do not doubt His power. He says, "I will" (John 6:37).

Sin—Downward steps of.

Story of Saul. Parleying with sin (I Sam. 13:8). Yielding and disobeying (13:9-14). Habitually yielding (15:9-23). Rejected of God (15:23-35; 16:14). Self-abandoned (28:6-20). Aiming to destroy others (18-24). Destroying himself (31:4-6).

Sin—Effect of, in the Church (Josh. 7).

Sin separates from God and if not put away brings his disaster not only upon the sinner but associates. Story of Achan illustrates oneness of the Church in Christ (I Cor. 5:1-7; 12:12, 14, 26). Whole cause may be injured by unspirituality of one believer.

Sin—God's estimate of (II Sam. 24).

David's sin in numbering the people shows God does not judge sin as we do.

Sin—Its penalty returns (Esther 7).

Mischief is sure to return upon the person who contrives it. Ps. 7:15-16.

Sin—Its penalty sure to fall (II Kings 9:30-37).

God does not always pay up for sin every week, but eventually He pays.

Sin—Leprosy a type of (Lev. 13).

In the system; becomes loathsome; incurable by human means. Curable only through Christ's atoning work.

Sin—National (II Kings 17).

The nation that forgets God many expect to be forgotten of God. If men will not serve God in their own land, they may be forced to serve enemies in a strange land.

Sins—National (II Kings 24-25).

Judah in captivity. The nation that has by sin provoked God to leave may expect to be encompassed about with innumerable evils.

Sin—Necessity of being armed against (II Kings 8:12-13).

Men often think themselves sufficiently armed against those sins which later completely overcome them.

Sin—Public confession of (I Sam. 7).

Israel acknowledges that by sin they have provoked God to withdraw from them—make solemn business of returning to God and are assured of renewed prosperity. Note seven steps: Lamented, vs. 2; exhorted, vs. 3; forsook sin, vs. 4; intercession, vs. 5; confession, vs. 6; supplication, vs. 8; sacrifice, Heb. 10:19.

Sin—Pursues the sinner (II Sam. 3).

Will overtake the sinner at last in one way or another. Illustrated both by Abner and Joab (vs. 29).

Sin—Resulting from leisure (II Sam. 11).

David's sin. Prosperity leads him to a period of spiritual declension. The devil finds work for the idle. Sin started leads to more sin to hide it. Even a man "after God's heart" may fall into gross sin.

Sin—Separating power of (Gen. 3:10, 12).

Consciousness of sin separates from God and destroys fellowship with those nearest to us.

Sin—Sorrows of (Exod. 7).

Sin turns man's comforts into crosses. What is water today may be blood tomorrow.

Sin—Sure to find one out (II Sam. 20:12-13).

The covering of blood with a cloth cannot stop its cry for vengeance in God's ears. Sinners think themselves safe if they can conceal their acts from the eyes of the world.

Sincerity—False (I Kings 18:28-29).

Sincerity of no avail when off the track. Sincerity in a false religion leads to hell.

Sincerity—No evidence of right (Acts 26:9).

May be sincere and yet the biggest fool on earth. Most inhuman acts have been done under color of religion. Misinformed conscience a dangerous thing.

Skepticism—Laughs Jesus to scorn (Mark 5:39-41).

Some reply on reasonings of men rather than Word of God. Jesus had power of God on His side, the doubters did not. Skepticism is powerless to break up funerals.

Skepticism—The folly of (John 9).

The skeptics could not, on their theories, account for the change in a life (vs. 16). The "how" of Christ's saving power is an unanswerable question. Experience is safer teacher than human reason.

Skepticism—The way to get rid of (John 1:35-51).

Be honest enough to go to Christ and put Him to the test.

Skeptics—The answer to (Acts 4:13-22).

Skeptics cannot explain how a redeemed man "got his legs." Saved men should be on hand when their testimony is worth something.

Socialism—The true (Acts 4:31-35).

New-formed Church created a situation which called for extraordinary measures. Jewish converts were ostracized and deprived of work. Persecution drove these together and Christians helped supply needs. Modern socialism says, "What's yours is mine." Early Christians said, "What's mine is yours." A brotherhood founded on divine sonship—not the modern "universal brotherhood of man."

Sonship—Divine (Luke 15:11-32).

The eternity of. If one has really been in the Father's house as a son, he, like the prodigal, is still a son and

will be constantly constrained by the Spirit to "arise and go home," if he wanders away.

Sorrow—Conquered by earnest prayer (Mark 14:32-42).

Cf. vs. 40—disciples forgot in sleep. While saints slumber, sinners plot against Christ.

Soul-winner.

The heart burden for the lost. Jesus leaves a crowd to deal with one man.

Soul-winner (Luke 19:41-44).

The heart burdened for the lost. Like Jesus, we should weep over sinners going madly to hell.

Soul-winners—The inspiration of (John 20).

A risen Christ. Haste characterized the resurrection day. Should haste in carrying the proclamation of salvation until Jesus comes.

Soul-winning (Matt. 13:48-52).

Fishing for men. Net of Gospel, cast into sea of humanity, gathers every kind. These remain together in the professing Church until end of age. Note—no world conversion pictured here.

Soul-winning (Luke 18:35-43).

Going after the lost. Note vs. 40. Many are not saved because no one has "brought" them. Can it come to Jesus on their own feet.

Soul-winning (Acts 9:32-35).

A thorough conversion is essential to success in winning others. Does our conversion make it easy to be-

lieve the Bible (vs. 35)? Nothing can withstand argument of a changed life.

Soul-winning—Against odds (Acts 16:16-19).

Turn hindrances to opportunities. Opposition brought them opportunities to witness for Christ.

Soul-winning—Compassion in (Acts 3).

The hand of compassion extended by men filled with the Spirit, in the Name of Jesus Christ, is fraught with power to lift men heavenward.

Soul-winning—Duty of (John 6:1-13).

Those who have received the Bread of Life are to be distributors of it to other hungry souls.

Soul-winning—Going after men (Mark 2).

Some men cannot come to Jesus on their own feet but must be carried by others on the stretcher of love, faith and perseverance. Exercise faith for those who do not have it (vs. 5) until it is born in them.

Soul-winning—Hints for (Acts 3).

Fastening eyes upon (vs. 4)—give one dealt with exclusive attention. "Look on us" (vs. 4). Get the man's attention. "Silver and gold have I none" (vs. 6). Get rid of every subject but the one great one. "Such as I have" (vs. 6). Introduce thought of eternal life. "In the name of Jesus" (vs. 6). Get sinner to take definite step by faith. Took him by the hand (vs. 7)—personal contact. Lifted him up (vs. 7). Pray and pull is the combination for lifting men.

Soul-winning—Indifference of some toward (John 5).

Church members who pass by those daily who cannot get into the waters of salvation themselves.

Soul-winning—Joy of (Matt. 18:11-14).

Definite soul-winning work, centered on individual rather than masses. Joy of bringing them home to God one by one.

Soul-winning—Natural fruit of salvation (John 4:6-39).

A city evangelized because of a conversation at a well (vss. 29-30). Listened to the woman's testimony because they saw the transformation in her (vs. 39).

Soul-winning—Objectors to (Luke 15:25-32).

Elder brothers in the Church. Have attitude of coldness toward prodigals brought in, and do not deeply join in Christ's longing for the wayward. Would feed the prodigals on cold potatoes instead of the fatted calf.

Soul-winning—Patience in (Luke 9:51-56).

Do not show bitterness toward rejecters.

Soul-winning—Points in (Acts 8:26-40).

Spirit-controlled—vs. 26. Awake to chance to speak to one man—vs. 27. Do not be afraid of one in higher social rank—vs. 27. Friendly—vs. 29. Know the Bible—vs. 30. Thorough—vs. 36.

Soul-winning—Requires personal touch (Acts 8:26-40).

Angel spoke to Philip but message had to be taken to Ethiopian by a man, not an angel. Only those redeemed can effectually proclaim salvation.

Soul-winning—The call to (Mark 1:16-20).

Jesus calls busy, never lazy, men to be His representatives. He "makes" His followers fishers of men. Jesus' training school for soul-winners.

Soul-winning—The joy of (Luke 15:3-24).

Note vss. 5, 9, 10, 23, 32.

Soul-winning—The time for (Luke 16:28).

The time to entreat men is while you are on earth. Cannot help them afterward.

Soul—Value of (Mark 5:13).

Two thousand swine were suffocated that one soul might be saved.

Soul-winning—The process of (John 1:35-51).

The next thing to finding Christ as the Lamb of God is to find another and introduce that one to Him. One soul won is a link to hundreds more.

Spirit-filled life (II Kings 2:9).

Double portion of the Spirit. Christ gives double manifestation of the Spirit to believers: (a) John 20:22, "breathed on them"—imparted divine nature; (b) Acts 1:8, communicated power for service. Regeneration and fullness of the Spirit.

Spirit-filled life—Pentecost (Acts 2).

Waiting on God for the anointing of the Spirit is the condition of spiritual blessing and power for witnessing.

Spiritual Food (I Sam. 14:25-30).

To fail to feed upon the honey (Christ in the Word) is not time gained but strength lost, unfitting one for conflicts.

Spiritual Food (II Kings 4:38-41).

For theological student. Feed on the wild gourds of the world and you will find yourself in the grip of spiritual death. Meal made of bruised corn speaks of Christ in the Gospel. Put the results of the Cross in the pot and it will take away the poison.

Spiritualism (I Sam. 28).

Saul and the witch. To think any spiritualistic medium can be of help when God has frowned upon us is to heap contempt upon God, who has expressly forbidden such intercourse. Vs. 14 is either a real appearance, allowed by God to announce Saul's doom to him, or a pretended appearance due to evil spirit. Seems to be real here, for Samuel came not at the woman's behest (note her fright and astonishment) but by Jehovah's command. Importance of the crisis in the affairs of Saul and the nation would seem sufficient reason for Jehovah's actions. Note vs. 8. Saul sneaks to a spiritist at night. Such works are of the darkness.

Spiritualism (Mark 9).

Condemned in an incident which leading spiritualists make frequent use of to support their beliefs, claiming that Moses and Elijah were spirit manifestations. Incident teaches that Christ was exalted far above Moses or Elijah, and warns against seeking to any other but the Son of God Himself. Purpose of transfiguration

to fulfill promise made to disciples to reveal Himself, they being depressed because of His announcement of 8:31. He shows them the power of His coming kingdom.

Spiritualism (Luke 16:27).

Based on the craving for better evidence than the Word of God. We are saved by faith in the Word, not apparitions. The latter lead men into darkness.

Stewards (II Kings 12).

Handling of money for God's work. Those so entrusted must learn to deal faithfully. God will reckon with them if they do not. Loose financial methods in the Church dishonor God.

Stewardship—Christian (Acts 4:32).

The stewardship here taught is not the modern socialist doctrine of the abolition of the rights of property.

Substitutionary Atonement (Gen. 4:1-7).

Attainment cannot be substitute for atonement. Cain refuses to own himself a lost sinner and tries to approach God on ground of nature. Abel takes God at His word (Heb. 11:4; Lev. 17:1), places death of another between himself and consequences of his sin. Christ, the spotless victim.

Suffering—For Christ's sake (Acts 9:16).

Those who do most for God are often called to suffer most. See II Cor. 1:3-11; 11:24-30; Phil. 1:29; Col. 1:24.

Talents—Recognition of our (II Chron. 9).

Best way to get the credit of our endowments, as

well as full enjoyment of them, is to consecrate them to God and use them for Him.

Temperate living (Dan. 1).

Plain living and high thinking go together. God's people should not set affections on the delights of sense, but should look upon them with indifference.

Temptation—Deliverance in (Matt. 4).

Word of God is sword of the Spirit, which, if rightly handled, will deal defeat to Satan. Beware of Satan's twisting of Scripture when you use the Word against him.

Temptation—In weak moments (John 18:17).

How easily Satan gets in! Peter made a speedy surrender at the slightest attack from a little girl's tongue.

Temptation—Satan's methods of (Luke 4).

Uses the Word of God. When he could not tempt Christ away from the Word, he tried to tempt Him by the Word. Note his misquotation of it (vs. 10; cf. Ps. 91:11).

Testimony—Christian (Gen. 35:1-5).

When one enters path of testimony with sense of personal weakness and leaning on God, he has power with men. When testimony becomes force of habit, without simple dependence, it loses its power.

Testimony—For Christ (John 9).

Criticism of Christ to one who had been hailed by him opened the way for a clean-cut testimony. Christ's

work often occasions gossip. Note this man's full (vss. 11, 15, 17, 25), frank (vs. 27) and faithful (vss. 30, 34) testimony.

Testimony—Of faith (I Kings 18).

Elijah the man of faith is not afraid to risk his all on the honor of God (vs. 23). Let opposers who scoff at testimony of Christians do what Christianity can do—bring down the cleansing, consuming, illuminating power of God into the lives of men.

Testimony—Paul's (Acts 22).

When enemies rage against Christianity, a Christian can offer no better defense than to relate his own vital experience with the saving power of Christ.

Testing—Means of awakening conscience (Gen. 42).

Joseph's guilty brothers take thought of their past sins when deep trouble comes.

Testing—Of believers (Gen. 12:10-20).

After communion with God (vss. 7-8) may expect faith to be tested. Some go down into Egypt rather than set up altar of worship and faith.

Testing—Of faith (Ruth 1).

Elimelech and family abandon land of favor and sojourn in Moab because testing comes. Better trust in God in Canaan than be punished in Moab with plenty. Moab place of divine displeasure (Deut. 23:3). Writer of Ruth shows that calamities which befell Elimelech and family were because they did not stay in the land of God's favor and trust Him.

Testing—Purpose of (Job).

Trial as the school of faith—not always given as chastisement but to sift our motives and make us more like the Master. In Job's case it was proved that there was more in him than was attached to him.

Thankfulness (I Sam. 7:12).

Remembrance of past blessings. Christian should, as he passes along, set up his Ebenezers, by which he will be reminded that "hitherto hath the Lord helped" him.

Thankfulness—For blessings through Christ (Luke 17: 11-19).

Only one of ten thought of Christ's love—nine thought only of His power. The thanks of the one were as specific as his prayers.

Thankfulness — Remembrance of God's deliverances (Exod. 13).

Value of observances to impress it on the heart. Under the Gospel, Christ said, "This do in remembrance of me."

Thoughtfulness of others (John 12:1-8).

Break your alabaster boxes while your friend can enjoy them. Better a plain coffin and no flowers or eulogy than a life without broken alabaster boxes.

Traitors to Christ (Mark 14:19).

A Judas is hidden in all of us. Beware of him. There is safety in often asking, "Is it I?"

Translation of saints (Gen. 5:24).

Cf. I Cor. 15:51-52; I Thess. 1:10. Enoch, seventh from Adam, made trophy of God's power over death. Note how little influence Enoch's translation had on world.

Trial (Gen. 15:17).

Smoking furnace picture of trials through which believer is to pass in coming to his inheritance. The lighted lamp tells of God's relief which shines brighter as the road gets darker.

Trial—Cause of (Jonah 1).

Cf. Acts 27:21. Much depends upon the way we come into trouble. Jonah on the ship was a cause of disaster because out of God's will. Paul on a ship in storm was source of hope.

Trial—Perseverance in (Job 13).

Job perseveres in the way of duty though it costs him all that is dear in the world. Do we rejoice in God when we have nothing else in which to rejoice?

Trial—Purpose of God in (Job 42).

Job, a man whose outward life was blameless, becomes the most troubled man. God deals with his inner life. The answer shows the trials were not for something Job had done but for what he was. Had not the sentence of death in himself (see chap. 29). A good man but too much aware of it. He passes from a knowledge about God to a knowledge of God. Sees God and gets the humbling vision of self. The valley of humbling—a blessed place.

Trials—(Exod. 15:23-26).

Bitter waters in the path of God's leading, speak of the trials that come to God's people for their edification, not punishment. The Cross cast into the bitter waters will make them sweet (vs. 25; Gal. 3:13).

Trials—The succession of (Acts 23-28).

It never rains but it pours. The mysterious law of succession in troubles. God keeps them up until His purpose has been accomplished.

Trials—Trusting God cheerfully in (Acts 27).

Since God has promised to be faithful to His own in the storms, let them be cheerful, knowing while He has work for them to do, no difficulty can get in the way.

Trinity—The (Matt. 3).

Manifested at baptism of Jesus.

Trouble—Deliverance from (Jonah 2).

Though we bring trouble on ourselves by sidestepping God's will, and have to go down to the bottom, if we pray in sincerity, God will speak the word of deliverance.

Trusting God—In danger (Exod. 14).

Faith's first attitude in presence of trial is to "stand still." Cannot go ahead in divine strength till we have learned to stand still in our own helplessness and look to God.

Two Natures—Of believers (Gen. 8).

Raven and dove. Raven represents the "old man" satisfied with a world under judgment. Dove represents

the "new man" finding satisfaction only in things of new creation.

Unbelief (Gen. 16).

Sarah get eyes off God and resorts to device of unbelief, which brought only trouble in home. God could do nothing for her until wrongs had been righted and trust was fully in Him.

Unbelief (Gen. 20).

Abraham lowers himself before world by losing sense of God's sufficiency for every emergency. Unbelief may lead child of God to moral degradation.

Unbelief (Gen. 25:24-34).

Esau, the man of the earth. See Heb. 12:16-17. Though in some ways nobler than Jacob, he was destitute of faith, despising his birthright because it was a spiritual thing.

Unbelief (Exod. 4).

Moses slow to believe God because he cannot find in self a reason for believing. Slow to venture on naked promise of God.

Unbelief (Num 13-14).

Israel fearing the giants in the land. Uneasiness that arises from doubt. Giants cannot stand in way of Christ's work if His people will be valiant in His strength.

Unbelief (I Sam. 21).

David fails to trust God and resorts to miserable and dishonoring devices for his own preservation in

times of testing. Temptation to take things into our own hands when under testing.

Unbelief—Boasting of (I Sam. 17:42-49).

Goliath's big words. Unbelief boasts; faith believes. Unbelief looks about (vs. 43); faith looks up. "Am I a dog?"—note vs. 49 where God proves to him that he was little better than a dog.

Unbelief—Found even in best saints (John 11).

Note Jesus' promises—vss. 4, 15, 23, 25. Note the slowness of belief in His word, vss. 21, 32, 33, 37, 39. Why did Jesus weep? May it not have been because His closest friends hesitated to trust Him fully?

Unbelief—How to deal with (Acts 12:16).

Way to treat unbelief is to keep hammering away at the door.

Unbelievers—Perilous position of (Exod. 14:23-27).

The waters were safe for those who walked by faith, but scoffers who attempted to imitate faith's actings were confounded.

Unitarianism—Sure cure for (Matt. 14:22-36).

Deity of Christ will be proved to anyone who is out on a boisterous sea where no human power can help, and then sees Him come forth to quiet the winds and save the sinking soul. "Of a truth thou art the Son of God."

Unitarians (Mark 2:6-9).

Scribes here use the Unitarian argument. Jesus proves to them His own deity by speaking the word of forgiveness and healing.

Victory—Best means of (I Sam. 26).

No questionable means need be employed to help out God's plans for our advancement (vs. 10). Wait God's time. He can weaken the strongest and befool the wisest on our behalf.

Victory—For God's people (Josh. 8).

Believer, clad in whole armor of God, meeting enemy as God directs—the scales turned against those who do not have God on their side.

Victory—In Christ's cause (Josh. 10).

When enemies threaten to swallow it up, the Church may apply to our Joshua, the giver of victory. See vs. 25. Figure of Christ's victories over the powers of darkness and the believer's victories through Him.

Victory—Of faith (I Sam. 17).

David defeats Goliath. The battle is God's. If confidence is in God's power rather than any armor of sufficiency of our own, world's utmost might cannot stand. God can humiliate the proud by defeating them with the meanest of instruments.

Victory—Of faith in whatever crisis (I Sam. 14).

Jonathan and his armor bearer count on God and ignore obstacles. No matter how few and feeble those who look to God for direction and acknowledge Him in all their ways, God will give the victory. Let faith venture out on His promises.

Victory—Thankfulness for (Esther 9:19).

Thanksgiving and almsgiving go well together. If we as a people have received great mercy, the best way to express gratitude is to show mercy.

Vision—The need of (II Kings 6:13-17).

Elisha prayed not for help but for an eye-opener. Need eyes open to God's grace (vs. 17) and to God's judgment (vs. 20). Christian on his knees can see more than philosopher on his tiptoes.

Vows—Caution in making (Judg. 11).

Jephthah's awful vow. Be cautious and well advised in making vows, lest by indulging a present emotion, even of pious zeal, you involve yourself and others in a great mistake.

Waiting God's time (I Sam. 26).

David resorts to no questionable means to hasten his own advancement but waits God's time and way, and with greater results in the end.

War—Sometimes ordered of God (I Kings 20:35-43).

There are times when keeping back the sword from blood is doing the work of God deceitfully. Foolish piety has spoiled many a victory.

Wastefulness—Sin of (John 6:1-13).

If we waste what Jesus gives us, He will bring us to want (vss. 12-13). The wasted fragments would evangelize the world.

Watchfulness in prayer (Neh. 4:13).

Having prayed, they set a watch. We cannot secure ourselves by prayer without watchfulness, Matt. 26:41.

Wife—Power over husband (I Kings 22:25-26).

Wife brings out the worst or the best there is in a man.

Will of God (Gen. 12).

God bidding Abram to go forth not knowing whither. Testing in the path to which we are called not an evidence we are out of His will. Path of obedience may be trying to flesh.

Will of God (Gen. 13:1-3).

When we sidestep God's plan for our lives, like Abram we eventually have to go back to the place we left off.

Will of God—Missing the (II Chron. 26:15-17).

Uzziah kills his career by undertaking something God never called him to do. To play the priest when uncalled is to play with fire.

Will of God—Permissive and absolute (Gen. 46).

God's absolute will was for the covenant family to be in Canaan (Gen. 26:1-5). He had forbidden Egypt to them, yet now out of tenderness to the broken Jacob, gives a promise of His blessing in Egypt. God follows His people and blesses so far as possible even when they are out of His best. Highest blessing only in obedience to His absolute will.

Will of God—Running ahead of (Exod. 2:11-25).

Moses runs ahead of God's plans, gets himself in trouble and suffers a severe setback.

Will of God—Safety in (Mark 4:37-39).

No unexpected storm can defeat God's counsels. If we are doing His will, He is in the boat.

Will of God—Trifling with (Gen. 27).

Nature plotting to bring about what the divine purpose would have brought about without scheming. Taking ourselves out of God's hands brings sorrow.

Will of God—Working of (Acts 28).

Paul is thrown up by the waves on the shore of a strange land, there to do the will of God. Rom. 8:28. An ill wind that blows nobody good.

Wisdom—Solomon an illustration of (I Kings 3).

God's wisdom is laid up for those having spirit of a child (vss. 7-9). See Luke 10:21. Necessity of feeling own insufficiency. Wisdom an object for prayer (vs. 9; Jas. 1:5).

Witness—Humble.

Their part in God's great program. "Little maid"—II Kings 5. World brought to God not alone by Elishas in the pulpits but by "little maids" witnessing outside. But for her Naaman would not have been healed.

Witnessing (Gen. 6-7).

Noah, typical witness and workman. Preached God-given message. One hundred years without convert. Proved his own belief by building ark.

Witnessing—Fearlessness in (Acts 4:13-22).

There is a time to be stubborn, when you know you are doing God's will. It is a big service to the devil when a mouth can be stopped from witnessing for Christ.

Witnessing—For Christ (Mark 5:1-20).

Those who have been delivered from Satanic power so that they may go in peace should go to witness of His power and grace.

Witnessing—Opposition to (Acts 13:3-13).

Those called by the Holy Ghost may venture against the devil's assaults, for the Spirit is with them to give success to the word preached.

Witnessing—Qualifications for (Exod. 4).

With God the merest stammerer may prove an efficient witness and need not fear for result of message.

Witnessing—The world's opposition to (Acts 4).

The more resolute Christ's servants are to witness for Him, the more spiteful the agents of Satan will be. Persecution gives wings to the truth.

Women—Love of (I Kings 11).

God appointed one woman for one man. He who thinks one not enough will not be satisfied with two. When our love is set on the things of the flesh we are on the downhill path and cannot easily get untangled.

Word of God—Condemning power of (II Kings 1).

Elijah and Ahaziah. Those who will not listen to God's Word for their comfort will eventually be made to listen to it whether they want it or not.

Word of God—Condemning to the world (I Sam. 6).

Ark as type of the Word. Word in the hands of the world brings them condemnation (vs. 2). They seek to get rid of it because loath to part with their sins (vs. 4).

Word of God—Greater than men (Acts 12:20-25).

Herod gave up the ghost—vs. 23. Word of God grew and multiplied—vs. 24.

Word of God—Jesus in (Acts 8:34-37).

Can begin anywhere in the Bible and preach Jesus.

Word of God—Our Counselor (I Chron. 13).

David errs by consulting leaders instead of the book of Exodus. Multitude of advisers cannot take place of Bible. God is unaffected by our majorities.

Word of God—Sowing (Matt. 13:1-23).

Note failure of three-fourths of seed sown, occurred before it had taken root. The test of genuine acceptance. James 2:18; John 15:5.

Worldliness (Gen. 13:12).

Lot a picture of professing Christian trying to make the best of both worlds.

Worldliness (Exod. 16).

Heart has to be weaned from the things of Egypt (world) before it can find any satisfaction in feeding on the wilderness bread (Christ, Bread of Life). Why some have no appetite for things of Christ and murmur continually.

Worldliness (Num. 32).

Reubenites, Gadites and half of the tribe of Manasseh choose their inheritance just outside the land. Christians who choose their portion on the borders of the world—carnal Christians—guided by lust of eye and pride of life.

Worldliness (Josh. 8).

Achan, caught with forbidden spoil, like those who hold to treasures of the world. He lost the spoil, his life and all. No profit to believer to have worldly riches unless given of God. Those who refrained from the accursed things were entrusted by God. Forbear what God forbids and He will give us treasures with His blessings.

Worldliness (Ruth 1).

Moab a type of world. Naomi had no influence for God while in Moab—too full of bitterness (vs. 6). Moment she starts back to the land of favor she begins to draw others toward God's land.

Worldliness (I Sam. 8).

Israelites want to live like the world and have organization like the world. Not God's will for them to have a king at this time, but He gives them the answer to their selfish prayers with judgment thrown in. Christian who wants to walk like the world will find himself a dupe at last. I John 2:17; James 4:4.

Worldliness—Cost of (Gen. 19).

Lot, a worldly child of God, not permitted to perish but suffers loss of all things. Better to be drawn out of world by joys of heaven than to be driven out by sorrows of earth. Lost testimony (vs. 14).

Worldly desires (Num. 11:5).

Some in professing Church hanker for the onions, leeks and garlic of the world.

Worship (Exod. 25).

Tabernacle. Man has to approach God in appointed

way. A righteous God and a ruined sinner may meet (vs. 22) on a blood-sprinkled platform and have fellowship (I Pet. 1:18-19). Tabernacle foreshadows Christ. Gold, a type of deity, silver of redemption, brass of judgment, blue of heavenly origin, purple of royalty, scarlet of atonement, etc.

Worship—False (Lev. 10).

Strange fire of Nadab and Abihu speaks of the use of carnal means to kindle the fires of devotion and praise, which, if genuine, come only from Christ and the Holy Spirit. Danger of leading people without getting God's mind (Col. 2:23).

Worship—Fleshly (I Kings 12:25-33).

Men always seeking improved plans of worship, something easier on the conscience. Jeroboam would be called a "liberal." Note in vs. 28 he tries to give impression it is the same old religion, merely a modernized way of stating it.

Worship—Hindrances to (Lev. 2:11).

Leaven forbidden. Leaven in Scripture a type of malice, wickedness and human pride. Spoils all spiritual sacrifices. Beware of sins which spoil acceptableness of worship.

Youth—Service in (II Chron. 34:3).

Josiah did not have to sow his wild oats, but entered active service for God.

THIS BOOK MAY B

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